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The
CHRISTIAN CENTURY

A Journal of Religion

Christianity's Handicap in Turkey
By Charles Clayton Morrison

Must the System Be Changed?
By Kirby Page

Alabama Dilemma
By Renwick C. Kennedy

The Scapegoat
An Editorial

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JUL 8 1935

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In This Issue

KIRBY PAGE is a contributing editor of The Christian Century and was formerly editor of World Tomorrow. Mr. Page is a member of the socialist party, and an internationally known leader in the peace movement. His books and pamphlets—many issued in collaboration with Sherwood Eddy— have had a wide circulation. Mr. Page's address is 347 Madison avenue, New York city. He is at present engaged in lecturing before colleges and conferences in all parts of the country.

RENWICK C. KENNEDY contributes another of his revealing sketches of contemporary life in the south, this time dealing with the reaction of Alabama citizens to the supreme court's decision that Negroes must not be excluded from juries. Mr. Kennedy is minister of the Associate Reformed Presbyterian church of Camden, Ala.

To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

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Publishers,
THE CHRISTIAN CENTURY.

The CHRISTIAN CENTURY

July 10, 1935

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Calendar of Coming Events

June 18-Aug. 23. Institute of public affairs, University of Denver, Denver, Colo.

July 1-29. Institute of race relations, Quaker, Swarthmore, Pa.

July 5-13. Sixth annual conference of the Bay Ridge Bible class of Brooklyn, Stony Brook, L. I.

July 5-15. Pacific northwest institute of international relations, Reed college, Portland, Ore.

July 6-12. 12th World Sunday school convention, Oslo, Norway.

July 7-13. Cooperative institute, Amherst, Mass.

July 9-Aug. 11. Session of Winona Lake school of theology, interdenominational, Winona Lake, Ind.

July 9-Aug. 16. Union seminary summer school, interdenominational, New York, N. Y.

July 13-20. Seventh annual conference of the Reformed Church in America young people, Stony Brook, L. I.

July 14-21. Midwest institute of the Universalist church, Turkey Run state park, Ind.

July 16-19. 17th annual assembly American association of women preachers, Jennings Seminary, Aurora, Ill.

July 16-21. Methodist Episcopal church, south, pastors' conference, Lake Junaluska, N. C.

July 20-27. Ninth annual United Presbyterian eastern summer conference, Stony Brook, L. I.

July 20-28. Pocono Congregational and Christian young people's summer conference, Lutherland, Pocono Pines, Pa.

July 21-28. Baptist Summer assembly, Conference Point camp, Lake Geneva, Wis.

July 27-Aug. 3. New York youth Christian center, Calvary Baptist church, New York, N. Y.

July 27-Aug. 3. Unitarian meetings "churchmanship week," Boston, Mass.

July 28-30. Conference for ministers and lay leaders, Deering, N. H.

July 28-31. Religious conference, community center, vacation church school institute, Deering, N. H.

July 29-Aug. 4. Pastors' institute, auspices University of Chicago divinity school, Chicago theological seminary and Disciples divinity house.

Aug. 1-10. Summer conference for older people, vacation church school institute, Deering, N. H.

Aug. 2-7. World's Christian Endeavor convention, Budapest, Hungary.

Aug. 3-10. Eleventh annual interdenominational young people's conference, Philadelphia, Pa.

Aug. 4-7. Faith and Order continuation committee, Hindsgaul, Middelfart, Denmark.

Aug. 5-11. Interdenominational summer assembly, Ursinus college, Collegeville, Pa.

Aug. 10-17. Second annual revelation conference, Philadelphia, Pa.

Aug. 13-23. Summer conference for younger people, vacation church school institute, Deering, N. H.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LII CHICAGO, JULY 10, 1935 NUMBER 28

EDITORIAL

This Shall Not Happen!

ELSEWHERE on page 921 will be found the facts concerning a verdict of $10,200 against our esteemed Episcopal contemporary, The Churchman, for libel of a certain moving picture magnate. It is plain that this judgment is based chiefly upon a technicality. The Churchman followed a highly reputable source, Harrison's Reports, in stating that Gabriel Hess and others were indicted in the province of Ontario for conspiring to prevent competition in the motion picture industry in that province. As a matter of fact, Mr. Hess was not indicted. Immediately upon learning of its error The Churchman published a retraction of its statement and later the editor, Dr. Guy Emery Shipler, addressed a letter to Mr. Hess's attorneys offering to make a further retraction. Mr. Hess was unmoved by this manifest desire to make the amende honorable and pushed his suit unrelentingly.

A judgment of $10,200 is more than The Churchman can stand—more than any religious paper in the country can stand. The Churchman is not a money-making organ. No religious paper in America makes money. In the light of this fact, the determination with which the suit against The Churchman was pressed, though strictly within the complainant's legal rights, leaves the action open to the suspicion that it was at least partly motivated by a desire to destroy The Churchman.

The Christian Century, for one, does not intend to stand idly by and see this happen. We have asked permission of The Churchman to present the situation to our readers and to ask them to join in raising the amount of the judgment. We believe every religious organ in the country, of every denomination, will lend a hand. The judgment is not merely The Churchman's misfortune; it is the common misfortune of all who have been helping to clean up the movies, and the burden of it should be accepted by Christian men and women everywhere.

The Churchman began the fight for decent movies. The Christian Century was early in the battle, but we take off our hat again, as we have repeatedly done in the past, to the gallantry and courage with which The Churchman fired the first gun and has kept up the attack. If as the result of this verdict our New York colleague is forced to discontinue publication the constructive gains for decency on the screen which have been made in the past two years will be seriously endangered. These gains represent only a beginning of the full achievement, and they have yet to be consolidated. But the fear of God has been put into the moving picture industry, and if there is no weakening by public opinion there is good ground to hope that the major evils will entirely yield to correction.

The discontinuance of The Churchman would be hailed with glee in certain circles of the producing industry.

We must not allow this able champion of every good cause to be snuffed out by the implacable ill will which its brave and righteous leadership has provoked.

The Christian Century would like to ask its readers to contribute the entire amount. But this would hardly be fair to other religious papers which will desire to have a generous share in it. The comprehensive, steady and persistent advocacy of movie reform which has honored this paper with the same ill will which The Churchman has drawn upon itself, should, and we believe will, prompt widespread and generous contributions from our readers.

The members of the editorial staff of The Christian Century will give $100 to start the fund.

We have readers who will, we believe, give $100, $50 and lesser amounts down to one dollar each. Gifts of any size will be received, and all will be acknowledged in our pages unless we are requested not to do so.

All amounts will be held pending the assurance that the entire sum has been secured. If sufficient funds are not received all gifts will be returned to the donors.

Make checks payable to Charles Clayton Morrison, 440 South Dearborn street, Chicago, and indicate that they are for "The Churchman Fund."

Tactics on the Tax Measure

CONGRESS is not so near adjournment as it thought it was for a few brief and hopeful hours. It was, of course, obvious that the President wanted prompt action on the recommendations contained in his tax message. Senator Harrison, chairman of the senate finance committee, emerged from a conference with the President and announced to the reporters who met him on the White House steps that the plan agreed upon was to append the increased income and inheritance taxes as amendments to the general tax bill which must be passed before midnight of the last day of June to prevent the "nuisance taxes" and three cent postage from expiring by limitation on that date. Secretary Morgenthau's men worked night and day on the amendments, and the senate finance committee went into session. But the committee balked on the proposal and the temper of the house was clearly opposed to such hasty action. Further conference with the President was followed by the announcement that he had no idea of putting the new taxes through with such frantic speed. "My mistake," murmured Mr. Harrison. But if the new taxes were to be enacted as amendments to a bill that had to be passed before the end of the week, it was a very natural deduction that the new taxes were to be enacted before the end of the week. As the matter now stands, time will be allowed for hearings and for discussion of the rates that are to be applied to the upper brackets of incomes and estates and for more accurate determination of the amount of revenue that may be expected, and all of this will keep congress occupied until about the first of August.

Neither Revolution Nor Counter-Revolution

IT was, it may be conceded, rather an awkward start. But it does not require so sinister an interpretation as that which makes it the beginning of the "counter-revolution" against what some have called "the Roosevelt revolution." Naturally there is opposition to the tax measures recently proposed. Has any tax ever been viewed with favor by those who bear the brunt of it? Those who have personal reasons for resenting a high levy on million-dollar incomes and legacies are few but influential. They speak through an amplifier. There is more opposition to the social philosophy by which the President supports his tax proposals than to the taxes themselves. Those who heap scorn upon it by identifying it with Huey Long's share-the-wealth plan are speaking not for the multimillionaires whom these taxes will touch but for the well-to-do and the moderately rich who are apprehensive that the next application of the same principles will reach them. But however much opposition there may be to the taxes and the theory behind them, there is still more to the plan to rush them through congress so fast that they would seem to be presidential edicts—or executive orders, if we like that term better—rather than products of the normal legislative process. This country still retains its early aversion to "taxation without representation." Congress is properly reflecting this popular mood, as well as defending its own dignity, when it declines to pass a tax bill at a tempo which excludes deliberation. But this is not counter-revolution, any more than the President's urgent presentation of his tax program and the principles underlying it is revolution.

Youth Administration Treats Symptoms Only

THE creation of the National Youth Administration, by an executive order setting aside fifty million dollars of work relief funds for this purpose, is the first attempt to deal in any comprehensive way with the problem presented by the hundreds of thousands of adolescents who, as they come to maturity, find the celebrated doors of opportunity shut and locked in their faces. The civilian conservation corps has had its value, especially before the war department began to look longingly upon this body of muscle-toughened youths as potential soldiers. The distribution of work relief through the colleges has enabled many students to stay in school—has indeed made it easier for some to stay in school than to leave. But these methods touch only the fringes of the question. The NYA plans to go deeper. It aims to include the placement of youths as apprentices with private employers and governmental agencies, training for specific types of work, the arrangement of work relief for youths of families that are on relief, and provision for the continuance of education in high school, college and graduate school. All this is admirable. It shows a recognition that the plight of these youths who are growing up into a world which confronts them with the sign, "Standing Room Only," is our problem as well as theirs. But it must be viewed as at best only an emergency measure which deals with symptoms rather than with fundamental causes. If the trouble were that the young men and women were not fitted for jobs that are awaiting qualified applicants, or that they had difficulty in getting in touch with the jobs for which they are qualified, these training and placement functions would doubtless meet the need. But everybody knows that that does not describe the situation. The trouble is that we have an increasing population and a diminishing demand for workers. The youth problem is only one of the points of tension in a state of economic confusion that requires a much more drastic and far reaching remedy.

Mounting Costs of "National Defense"

THE League of Nations yearbook on military expenditures for the last fiscal year gives what it calls "minimum figures" for the several powers, hinting that governments have made their returns as low as possible, and sometimes lower than the facts warranted. Governments are not required to give information about their armaments, and the figures represent only what they are willing to admit. The disparity is particularly wide in regard to air forces. But even so, the latest figures as compared with those for 1930 show

substantial increases. Great Britain, by excluding both the dominions and the colonies, keeps its reported increase down to 12 per cent. Germany, by having its figures a year old and closing the books before the recent open armament policy, holds its down to 31 per cent. The United States confesses to an increase of 28 per cent, which is probably about right. Japan admits more than doubling its expenditure, and Russia reports a sixfold increase, both of which are large enough to be presumably fairly accurate. France and Italy report slight decreases! On the day on which these statistics were released, the Russian ambassador was assuring a Chicago audience of his country's undying devotion to peace and its determination to live on friendly terms with all its neighbors. On the next day President Roosevelt signed the bigger navy bill, providing for the beginning of construction on twenty-four new war vessels, the continuation of work on sixty-six others (already partly financed by $275,000,000 of public works money), and the building of 555 new aircraft; and the senate passed a bill adding 1,032 officers to the naval personnel. Simultaneously, Senator Nye's munitions committee made a preliminary report which said of the private shipbuilders: "Some of them are certainly not above suspicion of willingness to wave the flag or to circulate war scares in the plain and simple interests of their own pocketbooks, regardless of results."

British Plebiscite Shows Vote for Less Armament

MORE than eleven million persons, or forty per cent of the entire British electorate, participated in the plebiscite initiated by Lord Cecil on behalf of the League of Nations union. From 85 to 95 per cent of those who voted expressed themselves as in favor of the following propositions: that there should be a general reduction of armaments by international agreement; that military and naval aircraft should be abolished by international agreement; that the manufacture and sale of munitions by private firms for profit should be prohibited; that Great Britain should remain a member of the League of Nations; that economic and nonmilitary measures should be adopted to restrain any nation that attacks another. Somewhat more than half of the voters favored also military measures, if necessary, to restrain an aggressor. Sir John Simon criticized this straw vote when it was first proposed, saying that more confusion than light was produced by asking the opinion of "uninformed persons" on such intricate subjects as war and peace. But considering that those whom he calls uninformed persons furnish most of the casualties and suffer most of the losses of war, it may be argued that they acquire a very valuable body of information on the subject, such as cabinet ministers and generals never possess. The archbishop of Canterbury, more democratically minded in spite of his exalted spiritual office, thinks that the results of the vote should be taken deeply to heart by all governments, but calls attention to the fact that it does not support the idea of unilateral disarmament. This latter point is doubtless true. Still, it should be observed that the questions as submitted to the voters all had to do with actions by international agreement. No one was asked whether he thought his nation ought to take the risk of acting as though the governments meant what they said when they renounced war and proceeding to disarmament without tarrying for any.

Baptists Take Wise Action On Social Program

REPORT has already been made of the action of the Northern Baptist convention in regard to the far-sighted and comprehensive report of its commission on Christian social action (The Christian Century, July 3, page 899). To the approval which has already been given to the substance of this important document must now be added a note of admiration for the attitude which the representatives of the denomination adopted toward it. With scarcely a dissenting voice the report was received and recommended to the churches for study, with the reminder—superfluous perhaps, but reassuring—that approval of it should not be considered a criterion of Baptist orthodoxy. This was a more satisfactory action on a statement of principles so far in advance of current social practice than an outright adoption and approval of the report would have been, for it was more nearly in accord with the actual facts. There is no large denomination on earth, Baptist or any other, whose membership has accepted these principles and put them into practice in their own lives with any approach to unanimity. For the national assemblies of church bodies, under pressure from insistent minorities of socially liberal thinkers, to pass sweeping resolutions which seem to lay down laws for the world but which do not represent the actual attitudes of the constituencies behind those who adopt them, is not the best service that such assemblies can render to the cause of social progress. If denominations will exert the fullest effort to bring their own members up to a high level of social thinking and action and to build up within their own number a solid body of sentiment in support of a truly Christian order of society, they will be in a position to exercise a beneficent influence upon society as a whole by genuinely democratic methods.

Will the Shipping Lobby Provide Another Teapot Dome Scandal?

EVER since the Morro Castle and the Mohawk steamship disasters there have been insistent demands for a congressional investigation of the shipping industry and its powerful lobbies in Washington. Such an investigation seems now about to get under way and it remains to be seen how thoroughgoing a job its chairman, Senator Copeland, will perform. Four months ago Mr. Copeland ordered a "thorough inquiry" into the recent sea holocausts, but his friend Karl R. Miner, named as committee counsel, has done practically nothing. Now comes Mr. Ewing Y. Mitchell, former assistant secretary of commerce, and since deposed, who charges that Secretary Roper is a "friend" of the shipping powers, and "friendly" to their claims. It is also

charged that Mr. Ira Campbell, head of the shipping lobby, is a close friend of Congressman Bland, chairman of the house committee on merchant marine. Survivors of the Morro Castle fire together with friends and relatives of the victims have organized a "Morro Castle Safety at Sea Association," and with their chairman, Max Krauss, have led the demand for an investigation. Amplifying Mr. Mitchell's charges, Mr. Krauss says that "year after year this lobby has been successful in getting practically everything it wanted in Washington . . . while the public's interests have been disgracefully neglected." All these charges have thrown the shipping interests, their lobbies and not a few high government officials under a dark cloud of suspicion. The President, who has shown genuine concern, should demand an open hearing and the investigation should get under way at once.

The Scapegoat

TIME WAS, within the memory of men not yet old, when the universities fell under suspicion because of the actual or supposed divergence of their theological teaching from the norms of orthodoxy. Now the theologians in the quadrangles enjoy relative peace and the further satisfaction of knowing that they are not bringing upon the institutions they serve the attacks of outraged constituents. The battle has shifted to the fields of economics and political science.

Thinkers and scientists are always interested in a clash between old established habits of thought and newly ascertained facts. In a world where governments which seemed stable have broken down under the impact of social demands and have assumed new forms which may be better and may be worse, it is their business to investigate the structure and the operations of these new forms of government, as well as of the old ones, and to make some diagnosis of their elements of strength and weakness. If they are teachers as well as investigators, it is their business to cultivate in their students the ability to form some rational and independent judgment of the functioning of these different kinds of governments. Observing that the traditional patterns of economic organization have ceased to function satisfactorily, they think it their duty to study the alternative methods that are proposed and to consider whether the old forms need only some minor adjustments to restore their efficiency or whether some more radical remedy is required, and they must direct their students along similar lines of study.

This seems to be a perfectly inevitable procedure in any free society in which intelligence is deemed to have any application to public affairs. But it is precisely this procedure that is now getting some of the universities into trouble with those politically minded critics who know already, without having recourse to any such process of investigation, just how government and business should be conducted and are sure that everything will be all right if some things can be "wiped out" and some agitators can be deported and some critics can be silenced.

The recent inquisition into the alleged radical influence of certain members of the faculty of the University of Chicago, by a committee of the state senate, was a skirmish in this long battle against freedom in the intelligent study and discussion of political and economic phenomena. The skirmish was not, perhaps, of tremendous importance, but the battle is of great importance. The skirmish resulted in a victory for freedom, with a significant limitation. Which way the battle will go depends upon whether "Americanism" is ultimately defined as freedom to think and speak for the common good in a democratic society, or as conformity to an established pattern of thought once for all delivered to the political saints.

The majority of the state senate's investigating committee report that they do not find that students in the university are being indoctrinated with communistic teaching. They seem to have pursued their researches far enough to discover, in fact, that it is not the function of a university to indoctrinate anybody with anything. Still, even university teachers do have opinions, and it is reasonable to suppose that the expression of these opinions may not be altogether without influence upon those who hear them. Granting that, it was still the verdict that the charges of "red" or other "subversive" influences were not sustained by the evidence. A minority of one, consisting of the senator who moved the investigation, made a dissenting report, not so much claiming that damaging evidence had been uncovered as that he was sure it would have been if the investigation had been continued further. But the majority of the committee were clearly of the opinion that they had been sent to look for a mare's nest.

Yet even the majority, in escaping from the whole ridiculous and embarrassing matter, threw a sop to the opposition by recommending the dismissal of Professor Robert Morss Lovett. The reasons alleged for that recommendation reveal the weakness of all such investigations when conducted by men who do not know what they are looking for and could not recognize it if they found it. Professor Lovett, as nearly everyone knows, does not teach economics or political science. He is a professor of English literature—one of the most able and eminent in the country. This fact, however, does not in itself entitle him to exemption from all suspicion. Many eminent practitioners of English literature have voiced their dissatisfaction with the existing state of things in forceful terms. John Ruskin (who was a professor at Oxford) and Thomas Carlyle might be cited.

But how has Professor Lovett offended? First, by the bad company he keeps.

"Exhibits offered in evidence disclosing Professor Lovett's activities in communistic or unpatriotic organizations and associations with communistic speakers, regardless of their reputation, prove that Professor Lovett cannot be an asset to any forward looking American institution."

It is probably true that Professor Lovett is as indifferent to the respectability of his associates as any

man in America. He has no professorial aloofness. For years he has lived in Hull House. He is perfectly happy to consort with the unwashed or the disinherited or the disreputable, if so be he can understand their human problems and contribute something to their lives. The committee says that he even mingles with ex-convicts and soap-box orators, and it would be hazardous to deny it, for his tolerance is large. But it errs in saying that these are his "co-workers in communism," for he is not a communist and not a worker in communism and therefore has no co-workers in communism, and not a scintilla of evidence was presented to support this charge.

The "communistic and unpatriotic organizations" with which Professor Lovett is connected turn out to be no other than the American civil liberties union and the American league against war and fascism. Both of these contain communist members. The latter is perhaps dominated by them. Both have purposes which are in no sense communistic. The civil liberties union concerns itself with the defense of the civil rights of persons who, by reason of local prejudice or passion, are denied the equal protection of the laws. Because communists are frequently the victims of such attacks —for, believe it or not, communists are not outlaws in this country, but have some civil rights—some communists are active in the league. But there are also very many non-communists in it, men whose conception of Americanism is that every act of injustice against anybody, communist or not, is a blot upon the honor of the country. To call a man a communist because he belongs to either or both of these organizations is like calling one a Jew because he belongs to the Conference of Jews and Christians.

Professor Lovett is also opposed to war. Here we are getting close to the heart of the matter. Naturally he is opposed to war. He lost his only son in Belleau Wood. And now, "many of the meetings where Professor Lovett appeared were advertised as anti-war meetings." Moreover, "the Oxford pledge was given to students at meetings he attended."

But the exhibit which the committee considers sufficient to warrant his dismissal even if all other arguments fail is this: In a private letter he says he does not care whether a certain book "reflects on the Russian government or the United States government or any other; all, in my opinion, being rotten." The shock induced by this statement perhaps obscured the evidence that it contains against the theory that he is a communist.

But even such an outspoken criticism of all governments, our own included, distressing as it may be, is not without parallels in the most respectable circles. Here, for example, on the pages of the very patriotic Chicago Tribune, is a cartoon in which a figure labeled "world dictators" is driving "poor old world" along a road marked "back to the dark ages," while overhead burst bombs labeled "fascism," "communism," "naziism," and "new dealism." A simple and private statement that all governments, including our own, are rotten, would seem to be rather a gentle reproof in comparison with this lurid representation of four despotic governments, again including ours, knouting the poor old world back to barbarism. Another cartoon in the same admirably American journal shows an emaciated medic marked "new deal doctors," carrying a little black bag of "socialistic experiments," leaving the sick-room where "U. S." lies in bed, whispering to a rotund nurse, "F. D. R.": "Psst! Now don't make a mistake, nurse, and let him recover!" Which is the less patriotic, to say in plain words that the government is rotten, or to say in pictures and legends that the head of the government and his associates are in a conspiracy to keep the country sick?

Perhaps the most significant words in Professor Lovett's testimony were those in which he explained his attitude toward war. To take the Oxford pledge, he said, is simply to give an individual interpretation of the Kellogg peace pact and to put the outlawry of war on a personal basis. Professor Lovett is a pacifist, without boasting and without apology. As he understands it, when the government set its name to an agreement that the settlement of international disputes of whatever nature shall never be sought by other than pacific means, it released every citizen from the duty to participate in settling such disputes by an appeal to arms.

And it is this man, who trusts his country's plighted word, who thinks it is "rotten" to go on building battleships and increasing armies in a time of worldwide destitution when we have sworn never to use them, who has no fear of soiling his academic gown by visiting those who are afflicted or in prison, who believes that justice even toward dangerous elements of society is more "American" than indiscriminate ruthlessness—it is this man who is selected by the committee to be the scapegoat to bear into the wilderness the undiscovered sins of the university that he has served for forty years!

Christianity's Handicap in Turkey

(Editorial Correspondence)

CHRISTIANITY is under a great handicap in Turkey. I mean modern, liberalized, western Christianity. The handicap to which I refer is not the new group of laws which set a curb on the activities of all religions. I described these laws in my previous letter. The handicap is in Christianity itself—the actual contacts of Turkey with historic Christianity. In the first place, the country we know as Turkey was once a Christian country. The earliest conquests of the Christian movement were in Asia Minor. The seven churches to which special messages were addressed in the opening chapters of the book of Revelation were all in Asia Minor. After Constantine removed the capital of the empire to Byzantium and rechristened it with his own name, Asia Minor was the home of great churches and dioceses and the scene of the most important church councils in history. One has only to mention Nicæa and Chalcedon and Ephesus, Caesarea

and Colosse and Smyrna and Pergamos, to recognize how important a part this land played in Christian history. Turkey, then, is historically a land in which Christianity suffered defeat by Islam. Christianity today is compelled to reckon with the stigma of that defeat.

But it is also handicapped by the continuing presence of the undefeated remnants of early Christianity. These remnants are the Greek and Armenian communities, numbering until two decades ago, more than a million each in a total population of about fourteen million. Turkey not only carries the memory of a Christianity which was too weak to maintain itself against the invasion of another religion, it has also the vivid consciousness of an unhappy contact with those forms of Christianity represented by these Armenians and Greeks. Between Moslem Turks and Christian Armenians there existed a racial feud for nearly a century, with recurring massacres from both sides, especially during the past fifty years. The climax was reached during the world war when it is estimated that a million Armenians were systematically slain, thus virtually exterminating the race. The hatred of Turk for Armenian was bound to reflect itself as a hatred of the Turk for the Armenian's religion. This terrible chapter in Turkish history obviously presents a handicap to any modern attempt to present the Christian faith to the Turkish people.

Up to the end of the world war the Greeks lived less uncomfortably in Turkey than did the Armenians. But the allied victory in 1918 was followed by the invasion of Turkey by a Greek army bent on dividing the Ottoman empire among the victorious powers. This invasion was beaten back by Mustafa Kemal Pasha, whose victory was followed by the most stupendous exchange of populations ever undertaken. Over a million Christian Greeks were sent from Turkey to Greece and nearly as many Moslem Turks were brought from Greece to Turkey in 1922-23. Thus the minorities question in both countries was solved, though at terrible cost of human suffering. There are still Greeks in Turkey, but only about 60,000, and these are practically all in Istanbul. The Greeks, of course, are Christians. The patriarch of Constantinople is the head of the Orthodox church. Any attempt on the part of western Protestantism to present Christianity to the Turkish people has to go against the grain of racial and political prejudice arising from the fact that Christianity is the religion of these erstwhile enemies of Turkey.

But the shoe pinches the Protestant foot at still another spot. Western missions have existed in Turkey for eighty years, begun by the American Board of Commissioners for Foreign Missions (Congregational) in 1853. The Presbyterian, the United Presbyterian, and the Reformed boards worked here at various times, but in late years all have withdrawn leaving the field to the American board whose activities and interests grew to extensive proportions. The important fact in this connection is that there is not today, after nearly a century of effort, a single Turkish Protestant church in all Turkey.

I was present at Springfield, Massachusetts—was it in 1924?—when Dr. Arthur J. Barton, secretary of the American board, brought fairly and candidly home to the Congregational national council the fact that the massacre of the Armenians and the deportation of the Greeks had bereft the mission of the constituency from which it had drawn pupils for its elementary schools, students for its colleges, and the members of its churches. It was difficult for this intelligent denominational gathering to grasp this fact. But the time had come to make it clear. Western missions in Turkey had not been directed to the Turks, but to the Armenians and Greeks. The flourishing schools—there were perhaps thirty of them—supported by the American board drew only an occasional Turkish child or youth. And the work of evangelism was carried on almost exclusively among the minority groups. Virtually no attempt had been made to interpret Protestant Christianity to the Turks.

This policy was probably sound, in view of the conditions. Certainly it is not for us to condemn or criticize it now that the conditions have been sweepingly altered. The missionaries sensed the predicament in which they would stand if, coming in the name of Christianity, they oriented their mission in relation to the Mohammedan population and ignored the ancient Christian churches already in the land. They felt that, even if they should make any progress with a mission to the Turks, it would be at the cost of provoking rivalry and animosity in their relation to the Armenians and Greeks. So they concentrated on the long, hard task of awakening and, shall I say, reforming, the two Christian communities in Turkey. And then these communities vanished—an unforeseen and unimaginable occurrence. The mission was thus cut loose from the drag of an association with two decadent and ineffective types of Christianity, neither of which had the slightest chance of winning Turkey to the Christian gospel.

The Protestant mission in Turkey at the close of the war presented the appearance of being all dressed up with nowhere to go. It had elementary schools and teachers, it had colleges and faculties, all equipped with the best "plants" to be found anywhere in the near east; but its constituency had faded away. What could it do? One thing it must do; it must liquidate its school and church properties in Turkish Armenia where there were no longer any Armenians, and in every Greek colonial region where there were no longer any Greeks. To operate these institutions now for the restricted Turkish patronage which might be available would be an extravagance, even if the slump in missionary giving in America had not taken place.

The American board set out sadly but bravely to liquidate these properties. School after school has been sold, and negotiations are in process for the sale of others. The American board has entrusted this task to the hands of one of the ablest missionary administrators I have met, Mr. Luther R. Fowle, to whom I referred in an earlier letter as a third generation missionary who speaks the Turkish language like a Turk and knows his Turkey better than some of us know our United States. As treasurer of the American board for

the near east, and with counsel from other mission leaders, he is engaged in organizing the retreat of the mission from a front which has vanished, and consolidating it on a new front. What this new front is, and where it is, and whether it is worth while to make Christian contact with it, are questions which I will consider later. At the moment I can only ask that no reader shall jump to a conclusion. Many factors enter into the problem of establishing effective contact between the Christian and the Moslem mind, and the making of a missionary program. We are considering the predicament of western Christianity in Turkey, and I wish to present it as objectively as I can.

What we all must see is that Christianity in Turkey faces a more difficult situation than obtains in any other non-Christian land. Such countries as China, Japan and India had no historic acquaintance with Christianity. The western missionaries had the right of way. But in Turkey the greatest handicap on the western interpreter of the gospel is the fact that the Turks already have an acquaintance with Christianity. They already know Christianity too well! They know it as the religion which their conquering ancestors overwhelmed. They know it as the religion which inspired the devastating crusades which time and again swept over Anatolia in a fanatical attempt to rescue the holy sepulcher from their "infidel" hands. They know it as the religion of the Greeks, their enemy, and of the Armenians whom they hate. They know it as the religion of the great powers which hovered like vultures over the "sick man of Europe" for a century, awaiting the moment to descend and make away with his body.

And now the Turks know Protestant Christianity itself. But they know it as a religion which sanctioned and protected the unassimilable Armenians and Greeks, and encouraged them in their detachment from the interests and processes of Turkish nationalism, yes, and in their wartime treachery to the Turkish cause. With Greeks and Armenians gone, how are these Turks likely to react to any effort of Christianity which comes to them in the spirit of a "mission," that is, with the implication that there is something in Christianity which their civilization needs? It will require a long time to create a new psychology among the Turks in which the association of western liberalized Chrisianity with a defeated, a decadent and a stagnant Christianity can be broken down.

I had one momentary experience which revealed this to me. It was in a long conversation (fully three hours) with one of the most brilliant gentlemen I met in Turkey. I have already referred to him as an associate of the head of the government press bureau. I was questioner and listener for all but about fifteen minutes of this conversation. But toward the end, he became questioner and listener. He asked me about President Roosevelt and the new deal. As I talked I had occasion to refer to The Christian Century's interest in and attitude toward economic and political problems. He said: "But I thought The Christian Century was a *religious* magazine." This gave me my cue for some extended remarks on the social idealism that is coming into American Christianity. He was gathering up the fragments of his uneaten luncheon, and I was grateful that I could hold forth myself and let him both rest and eat after so long an interview.

I tried to make him see that there was in America (and in Anglo-Saxon Protestantism, generally) a liberal, social-minded Christianity which found its standard of validity and authority not in ecclesiastical prestige nor in fanatical devotion to any dogma whatsoever, nor in a mere round of devotions, however important they may be, but in opening up the ways by which mankind may enter into a more abundant life.

I went rather far, considering that he must have had a pretty vivid recollection of the theocratic state which existed under the union of sultan and caliph in one person. But I said that American Christianity—that part of it for which The Christian Century may be said to speak, at any rate—is conscious that religion must accept responsibility for righteousness and justice in the social order, that a religion which does not acknowledge this responsibility and act upon it is a religion of unreality. Nothing vital to human welfare can be regarded as outside the sphere of religion. Therefore a true and real religion must concern itself with politics and economics, because upon these depend the righteousness and justice for which an ethical religion bears the ultimate responsibility.

He stopped eating, and with fresh brightness in his eyes translated my remarks to his colleague across the table. I added that this type of Christianity did not involve the development of a temporal sovereignty—a papacy or a "caliphate"—but that it was, nevertheless, vividly conscious of its spiritual sovereignty which can be affirmed and maintained, however, only by spiritual and ethical means. What you need in Turkey, I said, is a Christianity of that kind, just as we hope some day to have it in the United States. He then asked me a very searching question: Is there, in the United States, any concrete attempt to practice this kind of Christianity, or is it merely a new ideology? (They do love that word "ideology.")

The Lord was with me in my reply! I told him, then, about the Council for Social Action recently created by the Congregational denomination, which was the beginning of an effort to put Christianity's social responsibility in gear with the ecclesiastical mechanism. And from that I went on to tell him that it was this denomination which alone represented American Christianity in Turkey. How fortunate for Turkey—if you *must* have us western Christians around!—that you have one of the most social-minded and progressive of our Protestant denominations at work here!

What I was trying to do, of course, was to drive a wedge between his idea of Christianity as the sort of religion with which he was all too well acquainted, and the Christianity cherished by its western representatives in Turkey. I was not optimistic as to the effectiveness of my evangelistic effort. Though my words may not have been wholly lost, I had the notion that there was an inarticulate reply in the back of his head which, if it had been translated into classic English, would have been, "O Yeah!"

CHARLES CLAYTON MORRISON.

Must the System Be Changed?

By Kirby Page

SHOULD the churches concentrate upon the effort to convert and nurture individuals, or should they also endeavor to change social systems? Is it enough for organized religion to win men and women to personal allegiance to Christ, or must it also seek to transform a competitive capitalism into a cooperative commonwealth?

Multitudes of religionists are convinced that if the attitudes and practices of individuals could be transformed into conformity with the mind of Christ, capitalism would be a satisfactory system. This point of view contends that the chief trouble is not with the system but with individuals, and the thesis is maintained that converted men and women could operate almost any system satisfactorily. While the need for cooperation is widely recognized, the opinion is held by many that within competitive capitalism there is ample room for cooperation. Out of the 20,870 clergymen replying to the World Tomorrow questionnaire, 18,324, or 88 per cent, favored a cooperative commonwealth. Yet 10,691, or 51 per cent, selected drastically reformed capitalism as the political system through which a cooperative commonwealth could best be achieved.

Capitalistic Cooperation

Clear thinking concerning the essence of competition and of cooperation is imperatively demanded. In what ways are they compatible and in what sense are they irreconcilable? That many forms of cooperation are possible within a competitive system is obvious, and it is equally apparent that many types of rivalry will be practiced in a cooperative order. What, then, is the significance of this spirited discussion of alternative economic *systems?*

Let us consider some of the types of cooperation now being practiced within capitalism. First, there is cooperation among lawless individuals for illegal objectives. Thieves often cooperate with each other. Thus it is apparent that the significance of the cooperative method cannot be understood apart from an evaluation of the ends in view. A second type is cooperation on the part of numerous employes of a given corporation in a common endeavor to secure a larger volume of business and thereby to increase the revenues of that concern. Cooperation among various corporations within an industry constitutes a third variety. Silk manufacturers often cooperate in an effort to persuade the consuming public to purchase silk instead of rayon. In the fourth place, we observe cooperation on the part of employers as a class in a collective endeavor to withstand the demands of labor unions. Then the citizens of a nation cooperate in an attempt to win trade from the peoples of other countries. And, sixth, groups of nations cooperate with each other in alliances against other combinations of powers.

Any thoughtful reader can quickly increase this list of forms of cooperation within the framework of capitalism. Is it permissible, therefore, to speak of capitalism as a cooperative system? No, for the reason that closer examination reveals clearly the fact that the primary purpose of these forms of cooperation is increased efficiency in the competitive struggle for a relatively higher proportion of income and wealth for the participating individuals and groups. The dominant objective is the advancement respectively of self-interest, corporation-interest, class-interest and national interest. That is to say, the competitive struggle is maintained throughout, while the size of the contesting units becomes progressively larger.

The cumulative evidence leaves no basis for doubt that cooperation may destroy cooperation. Cooperation in conflict threatens to destroy the very foundations of orderly society. Indeed, the more intensive the cooperation of this character and the bigger the units of struggle, the more certain becomes the doom of competitive civilization. The economic and military weapons now at the disposal of titanic contestants are utterly annihilating. Increasing interdependence accentuates the frailty of a society of delicately adjusted relationships. Cooperation in exploitation through the procedure of buying at the lowest price and selling at the highest, cooperation in the suppression of independent national unions of labor and in other forms of preserving vested interests, cooperation in erecting high tariff walls against imports and in exerting terrific pressure upon other peoples to accept commodities from foreign lands, cooperation in armed intervention abroad, and in armed action on the high seas—all these are forms of cooperation in suicide. If self-interest and national interest are retained as foremost objectives, cooperation will dig a common grave.

Cooperation and Mutuality

Cooperation, to be humane, not to say Christian, must be related to mutuality. Cooperation in grabbing leads to strife and devastation, while cooperation in sharing is unifying and constructive. From this angle, it is apparent that capitalism is afflicted with an organic malady in the form of the cancerous concept that a man is entitled to all the money he can get; that is, he may legitimately accumulate vast riches and live luxuriously even though multitudes of his fellows exist in privation and degradation. Before a just and harmonious community can be established, not only must competition be replaced with cooperation, but self-interest must be supplanted by mutuality, and the chasm between the rich and the poor must be spanned with the bridge of equality.

This is not to say that in a just society economic privileges will be distributed on a basis of mathematical equality, all persons receiving exactly the same income in money or commodities. When the kingdom of God comes on earth, distribution of economic privilege will be made according to need. Because the needs of indi-

viduals vary, justice and love demand that those who need most shall receive most. Moreover, functions and responsibilities vary, with the consequence that some persons require instruments and equipment and facilities which are socially more costly and yet which are essential to effective cooperation for mutual ends. The principle involved is illustrated in the policy of certain missionary societies. A standard income is provided for every missionary, and supplementary funds are provided for dependents, for variations in the cost of living in cities and other stations where the price level is higher, stenographic assistance to administrators, extra library facilities for writers and educators, and so forth. To the degree that this policy is adhered to, distribution will be made on a basis of need.

Capitalism Means Conflict

Two questions concerning capitalism must be raised at this point. What consequences flow from the system of private ownership of the chief instruments of production and distribution when the goal of mutuality and equality are rejected? And, second, what will happen to capitalism if mutuality and equality are sought through cooperative endeavor? If the system of private ownership and operation of industrial property with the objective of securing more than a proportionately equal share of the total proceeds is retained, one of two procedures must be followed: competitive struggle, or the limitation of competition by moving toward monopoly. Cooperation through either of these channels intensifies conflict. On the other hand, if mutuality and equality are embraced, a far more effective procedure is available than the private operation of industry. Moreover, if capitalism supplants competition and inequality with cooperation and equality, will it remain capitalism? Not if words are intended to convey meanings! So long as capitalism prevails, therefore, the very virtue of cooperation will be transmuted into the vice of conflict. Persons who are seeking a genuinely cooperative economic order should, for these reasons, cease describing their objective as "drastically reformed" *capitalism*. Religionists who are seeking to establish the kingdom of God on earth must emphasize the fact that reforms within capitalism are not enough. Reformed capitalism is still capitalism, just as reformed slavery remained slavery. The only Christian thing to do with the competitive struggle for self-interest is to end it.

Collective Ownership

If a group of true Christians came fresh upon the scene with power to establish a cooperative economic order in which the proceeds of common toil are distributed according to need, with ample provisions for variations in function, the idea would never enter their minds that private ownership of the means of production constitutes the medium best adapted to this purpose. If the objective of collective action is the providing of plenty for everybody through equality of distribution, then the advantages of common *ownership* of the sources of wealth are obvious. Collective ownership makes possible increased efficiency in production through comprehensive planning and correlating, without the perils of monopoly in private hands, and also increases the likelihood of equitable distribution.

Mutual cooperation for common ends may be expressed through varying types of collective ownership: national ownership through governmental action: ownership by states or groups of states; municipal or county ownership; collective ownership through groups of producers or consumers operating on a non-profit basis. Much may be said in behalf of the consumers' cooperative movement as the most satisfactory method of distributing many staple commodities. By this means a group of neighbors provide a given sum by each one paying, say $5 or $10 or $100, with which total amount, for example, a building is rented, a stock of groceries purchased and a manager employed. Goods are sold at approximately current prices. The surplus remaining at the end of a fixed period is returned to purchasers in ratio of the volume of their purchases. The capital provided by the cooperators is paid a nominal rate of interest, but no dividends to capital are ever made. If all citizens within a given territory purchased all their groceries through consumers' cooperatives of the type indicated, the competitive *system* of handling groceries would thus disappear in that section. In England, Scandinavia and other parts of Europe, a large proportion of retail distribution is now being handled by consumers' cooperatives. Municipal ownership and operation of various public utilities now exist on a wide scale and may be extended almost indefinitely.

Political Operation of Industry

The massive scale of production in many industries makes it advisable to utilize the procedure of national ownership and operation in various strategic industries, including banking and credit, electric energy, minerals and other essential natural resources, chief means of transportation and communication, and such huge industries as steel. In my opinion, these industries should be transferred from private ownership to public ownership through national acts of legislation, payments being made in bonds based on the value of the respective properties and yielding an equitable return for say thirty years.

One of the highest barriers in the way of socializing the chief means of production and distribution is found in the general conviction that political bodies cannot operate industry efficiently and that such a procedure is certain to be accompanied by widespread graft and corruption. The way of escape from inefficiency and corruption lies in the direction of a new type of social organization and a new concept of citizenship. The experiment would probably be disastrous if the coal mines of the nation, for example, were operated by a committee of congress. The mines should be operated by a board of directors composed of representatives of the groups which are best qualified to operate them and which have the greatest stake in the industry. For this reason, the board of control should be composed of engineers or technicians, miners and consumers of coal.

The new type of social organization required is

found in the extension of *functional* democracy, as a supplement to political democracy. Engineers should function as engineers, as well as voters in geographical areas. Technicians should be organized on a national scale, and their representatives on the national board of control should be elected by a democratic process within the ranks of technicians. Likewise miners, voting as miners through a national union, should elect their representatives on the board of control. Consumers of coal, functioning as consumers and voting through a consumers society, should elect by democratic process their representatives on the board of directors. Geographical representation is essential to many forms of effective government, but functional representation is essential to satisfactory operation of the basic industries. The cure for the weakness of democracy is more democracy.

Public ownership within the framework of capitalism confronts formidable odds because of the nature of the state. Extreme concentration of economic and industrial power carries with it control of government itself, through domination of the means of forming public opinion, and through financial ability to influence legislators, only infrequently in the gross form of outright bribery. The tone of capitalistic society is hostile to genuine public spirit. If it is legitimate for an investor or a speculator to appropriate a fortune within a short time, it is easy for an office-holder to excuse petty defalcations. If the big idea is to "get all you can while the getting is good," why be surprised when legislators and executives proceed along this line? The idea of special privilege is a deadly enemy of true democracy. In a society committed to cooperation for mutual aid, and in which the excesses of riches and poverty have been abolished, socialized industries would face fewer handicaps than now.

Concern for the Common Good

Socialization would be greatly accelerated if assurance could be given that adequate incentives and dynamic would be forthcoming under public ownership and operation. In the United States there are a sufficient number of professing Christians and Jews to handle this problem if these religionists would be true to their commitments. The motivation of truly religious people is deep concern for the common good. A central doctrine of high religion is this: "Now we that are strong ought to bear the burdens of the weak." The purpose of strength is to bear heavier burdens. This is true for all Christians, bankers as well as missionaries. Many missionaries possess a superlative degree of initiative, energy and perseverance. Why? Salary is not received in proportion to ability, and no extra personal income is derived from hard work. But it is doubtful if any other group of individuals derive higher satisfactions from life than do missionaries. Why? Because the most ennobling and enduring satisfactions are derived from non-financial sources.

But even if most workers and employers will not respond to the high religious motivation of concern for the common good, the incentives to economic activity in a socialized society will be relatively more dynamic than is now the case under capitalism. In an earlier article in this journal, I dealt with this question of economic drives and cannot do more now than merely to list reasons why various individuals will work efficiently and faithfully in a cooperative commonwealth: they will receive an equitable income; as long as necessary (that is, as long as men refuse to respond to the high religious motivation of concern) a differential in income will be paid for superior workmanship, perhaps as much as the difference between a minimum income of $2,000 and a maximum income of $20,000; the allocation of heavy responsibility to persons of exceptional ability and faithfulness; the opportunity to do creative work; the sense of security through equitable distribution, social insurance and the extension of free public privileges in the areas of health, education, culture and recreation; applause and prestige; social disapproval; social penalties; patriotic devotion. There is a sufficient motivation here to insure that even pagans would operate a socialized economy more satisfactorily than they do a competitive system.

Not Perfect, but Better

Opponents of capitalism cannot legitimately be called upon to dissolve every conceivable doubt concerning the practicability of a cooperative commonwealth. Nor is it reasonable to demand that they demonstrate that the system they advocate is well-nigh perfect. It is sufficient for them to show that the way they are proposing is substantially more desirable than any available alternative. The thesis which I am upholding is that cooperation in competition leads to conflict, warfare and devastation; whereas, cooperation in mutual aid for equalitarian ends is constructive and redemptive. Therefore, Christians are not completely converted unless they are converted from the competitive struggle for personal gain to the cooperative endeavor in behalf of the common good, and not until they are converted from the desire for riches in a land of poverty to the joyous acceptance of an equal share of that which is available for everybody. So long as the basic assumptions which make capitalism capitalism are perpetuated, not even angelic creatures could create the kingdom of God on earth. The foundations of a competitive individualism can never support the superstructure of a just society. The shifting sands are now sinking beneath capitalism and great will be the fall thereof unless quickly a new society is erected on the solid rock of cooperation and mutuality.

To repudiate the competitive struggle for private wealth, and to commit oneself to the task of creating a cooperative commonwealth, and yet to label the new objective "reformed" capitalism, seems to me to be unnecessarily confusing. If an intelligent choice is to be made from available alternatives, public discussion must be carried on with words which convey meanings. To establish, by non-warlike means, a cooperative society characterized by mutuality and equality through socialized industry, and to preserve this new society without resort to dictatorship and terror—this procedure cannot validly be described as capitalism or fascism or communism. It is socialism.

Alabama Dilemma

By Renwick C. Kennedy

IT was five o'clock of a sultry April day. The little countyseat town went about its usual afternoon ways. In the Yaupon drug store a group of citizens sat at two tables near the window and looked out into the street. White men, Negroes, dogs, automobiles and mule teams passed leisurely by. The men at the tables looked at them without seeing. They were engrossed in a conversation.

"It's the most serious thing the south has faced since reconstruction," said the lawyer. "The United States supreme court says unless we put niggers on the jury list we can't convict a nigger in our courts. Well, what are we goin' to do? One thing is sure, we are not goin' to put niggers' names in our jury boxes."

"No, we can't do that," said the druggist.

"Some white counties might do it," the banker put in. "But here in the black belt we can't do it. There are four niggers to every white man in this county."

"No, there's got to be some other way," the lawyer said. "I understand there is goin' to be a bill introduced in the legislature to restrict jury duty to qualified voters. Like it is now, the jury commissioners can put any names they want to in the boxes. They could put the names of niggers in if they wanted to. Of course, they don't do it, but they could. This new bill would make it illegal to put niggers' names in the boxes, because they are not qualified voters."

"Wouldn't that still be discriminatin'?" asked the clerk.

"No. It's a different thing. The constitution says you can't discriminate against a man on account of race or color. To say a nigger can't serve on a jury because he is a nigger would be to discriminate against him on account of his race and color. But to pass an Alabama law requirin' jurymen to be qualified voters, that's not discriminatin' on account of race and color."

"Yes, but it still keeps the niggers off because they ain't qualified voters," said the clerk. "I don't see much difference."

"Oh yeah, there's a heap of difference," a filling station operator put in. "That way you ain't keepin' him off because he is a nigger, but because he ain't a voter. That's an altogether different reason."

"Yes, that's different," said the preacher. Everyone agreed that it was different.

"But," continued the preacher, "suppose a nigger tried to qualify. He would then be eligible for jury duty, wouldn't he?"

"Yes, but he ain't goin' to qualify," said the banker.

"What you mean by a qualified voter, anyhow?" the druggist asked.

"A qualified voter is a man or woman over 21 who has registered and paid $1.50 poll tax every year since he was 21, unless he is over 45 when he don't have to pay the poll tax any longer."

"Suppose a nigger comes up and tries to register?"

"No registrar in this county is goin' to register him, or in any other county unless a republican county like Winston. If he did register a nigger he ought to be thrown in the Alabama river." The crowd laughed in agreement.

"Wouldn't you ask him if he could swim?" the banker queried with a grin.

"If he couldn't swim he sho' ought to be thrown in. But no registrar is goin' to register him. The nigger might take it up through the courts and get a mandamus but he'd have to go to the U. S. supreme court to do it, and that costs a heap of money."

"Isn't there any other way of gettin' at it?" the preacher asked.

"Well, there may be another way," said the lawyer. "There is a regulation, a sort of lawyer's law, we call a comity agreement in the legal profession. Under it any lawyer who has been admitted to the bar and who has practiced two years in another state can appear in an Alabama court. I hear there is some talk of passin' a bill in the legislature to repeal that comity arrangement and keep all out-of-state lawyers out of Alabama courts. I'd hate to see it done, but it may have to come to that."

"What good would that do?" asked the clerk.

"Lord, man, don't you see it? It's these outside people who have been stirrin' up all the trouble. If they'd kept their noses out, the Scottsboro case would have been settled long ago. It'd keep all these Yankee lawyers out of our courts, all the I.L.D. crowd, and old Liebowitz, and the rest of 'em."

"It'd keep Georgia and Tennessee lawyers, and federal government lawyers out, too."

"Yes, that's the bad part of it, but it may have to be done anyway. If we don't do something the I.L.D. is liable to send lawyers into every county in the state to defend nigger murder cases, and appeal them because there are no niggers on the jury."

"They'd do it if they had the money," said the banker.

"It's a serious thing," said the lawyer. "It's not only capital cases they could appeal. They'd appeal anything they could, only they won't have the money to take up minor cases. It costs plenty to go to the supreme court. But it's serious. It's so serious some of the judges have postponed their courts until some understanding is reached. What's the use of tryin' a case if the defendant can appeal it right-away because no niggers were on the jury list?"

"I noticed," said the preacher, "that Governor Graves sent all the trial judges and solicitors a copy of the supreme court opinion on those two Scottsboro niggers and advised them that they see that the jury boxes are made to conform. I reckon that means he wants niggers' names put in."

"Yeah, Graves done played hell," said the electrician who had just come in.

"Him bein' raised in the black belt, too, I don't un-

derstand it," said the clerk.

"How many of you boys voted for Graves, anyhow?" asked the preacher. "You better go over to Montgomery and see about your governor." The crowd laughed at the expense of the clerk and the jeweler.

"Yeah, I voted for him," said the jeweler, "but he's shore done played a damn-fool trick now."

"I reckon," said the preacher, "he just felt like it was his duty to say somethin', him bein' governor."

"I don't see why he felt that way," said the banker. "The governor's got nothin' to do with fillin' jury boxes."

"Well, things like this has come up before," said the jeweler. "Seems like I recollect readin' somethin' about a case in Arkansas that the supreme court gave a new trial to because there wasn't no niggers on the jury. Well, that blew over, and I guess this will, too."

"Yes, the supreme court has made the same decision before, but I don't know whether it's goin' to blow over this time or not," said the lawyer. "This time we got all this radical element, this outside gang pushin' it. I don't know whether it's goin' to blow over or not."

"It looks bad to me," said the preacher.

"Well, how about puttin' a few niggers' names in the box?" the jeweler continued. "Suppose you put a dozen in? How about that, now? What would that do? It might not do much harm, a dozen names among three or four hundred."

"It'd open the door," said the banker. "Open the door and the next thing you know they'll be votin'. When niggers get to servin' on the jury and votin' in this county, the white people got to get out and leave the county to 'em. We got to get out and let 'em have it. Yankees can't see that, but it's a fact. Yankees themselves wouldn't let niggers hold their public offices and run their courts, and that's what niggers votin' and servin' on juries would mean in this county. This is a white man's country, and we got to keep it that way."

"Yes, that's right," said the filling station man." A damyankee can't understand that. Niggers around him are a minority. In this county they are four to one. Let a damyankee live where they are four to one and he wouldn't let 'em vote or serve on juries either. The day niggers start to votin' and servin' on juries one of two things is goin' to happen. Either we gonna start killin' 'em that day, or we gonna clear out and tell 'em to take the county. And a damyankee would do the same thing if he was in our fix. But he ain't in our fix, so he stands off like a self-righteous cockroach and tells us what to do. To hell with 'em, I say. You'll have to excuse me, parson."

"Sure. But, you're right. A Yankee'd do just like we do if he was in the same circumstances," said the preacher.

"But suppose we just crack the door and don't let the crack ever get any wider. Suppose we just keep twelve nigger names in the box, just to satisfy the supreme court, and don't ever let any more than twelve names get in. What about that?" the jeweler asked.

"We could handle it all right on the petit jury," said the lawyer. "The lawyers could strike the nigger names in drawin' juries. But the judge draws the grand jury out of the box, and the first eighteen names are it. There are not any strikes for the grand jury. Now, suppose he happens to draw those twelve niggers' names. There you got a jury of niggers to indict white men. That won't do. There isn't any way to keep them off the grand jury if a nigger's name is drawn, and it might happen that all twelve names would be drawn. It won't do to have niggers indictin' white men in this part of the country."

"No, that won't do," the crowd agreed.

"A nigger has his rights," continued the lawyer. "But I don't give him any political rights, and I don't give him any social rights except among his own kind. He has a right to justice in the courts, and he has all business rights. Nobody has a right to take a penny from him dishonestly. I'd sooner steal from you (nodding to the banker) than from a poor nigger, because you're better able to protect yourself. But in this part of the country a nigger hasn't got any political or social rights."

"You are right about that," said the jeweler. "Now, I am goin' to tell you somethin'. We ain't goin' to have niggers on the jury in Alabama, supreme court or no supreme court. It ain't goin' to be done. We done fought one war over the nigger, and if it comes to the worst we can fight another. But there's other ways to handle it. Now, you take them Scottsboro niggers. There's two ways to handle that case. One is just to go ahead and electrocute 'em. The other is to put 'em back in the Scottsboro jail and leave 'em there a while. Just leave 'em there a while, and pretty soon we won't have any Scottsboro case. It'll be settled. Ain't I right?"

"It may have to come to that," said the clerk.

"I don't know, but it's sure got me puzzled," said the lawyer.

"It's a bad mess, and I don't see any way out of it," said the preacher.

"It's the most serious thing for the south since reconstruction," the lawyer repeated.

"A nigger on the jury won't do," said the clerk. "If the jury was tryin' a nigger, the nigger on the jury wouldn't pay no 'tention to the evidence. He'd just side with his race and vote to set the other nigger free. I don't know as I'd blame him, but that's what he'd do."

"Yeah, that's what he'd do, all right," said the jeweler.

To My Cherry Tree

YOU bloomed so softly in the night
I did not hear a thing,
But woke to find your boughs afoam
When birds began to sing.
Tiptoeing forth, my tree of sweet
Clandestine blossoming,
I touched a cool dark bough and felt
The pulse of God and spring.

ADELAIDE LOVE.

BOOKS

Building the Mystical State

GOD AMONG THE GERMANS. *By Paul F. Douglass. University of Pennsylvania Press, $3.00.*

NO BOOK that has appeared since the struggle for the liberty of the church in Germany became acute contains a more complete report of the salient facts of that struggle or a more thorough analysis of the principles and trends involved in it. The presentation is, in the main, from a point of view apparently sympathetic with the effort to create a national church which shall be free from all diversities of race and opinion and completely committed to the national socialistic conception of a purified and integrated German *Volk* of which the church shall be the spiritual expression, as the state obedient to the beck and nod of the fuehrer is the political expression. The idea of the "folkic state" is of the essence of the current German ideology. It is, in the minds of its adherents, a mystical entity, something more than land and people and laws, a transcendental reality, as the Roman empire was and the Catholic church is to their loyal devotees. Its structure rests upon "the authority of leadership and the obligation of followers," and the relation of leaders and followers is thought of as representing "the ordering of life according to the organic unity of natural talents established in the divine order of creation." The conception of racial unity as essential to national unity gives meaning and urgency to the pan-Germanism which is the other side of anti-semitism.

It is never quite easy to say when the author is expressing his own view and when he is merely reporting the dominant sentiment in Germany, but he chronicles without criticism the belief that liberalism and the relativity of values brought political and cultural disaster, and that the way out lies in a return to the acceptance of certain truths as absolute and the defense of them by absolute power to the exclusion of all competing systems. This effort to escape from confusion by an arbitrary return to absolutes—theological or political or both—is, if one may say so, very old stuff, but it is a formula which runs through the whole nazi program. It affects internal administration and demands the suppression of liberty. It compels the church to bow to the totalitarian state and to furnish high-sounding sanctions for its ruthlessness. It affects the religious formulations even of those who resist the subordination of the church to the political autocracy. And it leaves this interpreter —who is a good reporter but certainly no critic—converted to the opinion that the creation of a single national socialistic church supported by a united folk (and with the Jews eliminated) may be a pretty good thing after all. "A spiritual unity of community life, organized around a single dynamic and adequately supported church, much as the secular unity of the community increasingly is built around the public school, might become a milestone in man's advance toward a fuller, freer and deeper life."

So with fine phrases our author celebrates the discovery of a new and promising pattern of progress which, in reality, differs in no essential particular from the one which, after a prolonged trial under much more favorable conditions and with some beautiful by-products of piety and culture, began to go to pieces about six hundred years ago and was saved from total collapse only by the emergence of that "liberalism" which must now be displaced to make way for a totalitarianism that is only the old tyranny in a new dress. It is not surprising that desperate men try desperate measures in an emergency, even measures that have always failed; but it is surprising that they should expect unprejudiced observers to be tricked into approval by decking the old combination of temporal and spiritual despotism with pious names and patriotic phrases. God has not yet been forced to give the Hitler salute.

W. E. GARRISON.

The Americanization of a Russian Jew

BLESSED IS THE MAN. *By Louis Zara. Bobbs-Merrill Company, $2.50.*

KRAKAUER came from Russia at twenty, with bare but brawny hands. Forty years later he was a merchant prince in Chicago. He came an intensely orthodox Jew. With increasing affluence his zeal for the strict ritual abated, and before the end he was pleased to see one son the assistant rabbi of a reform temple and another married to a *goy*. His philanthropy began with nickels to Jewish charities and rare dollars to the family back in Russia. It developed to the point where he gave without pain, endowing a hospital ward and a cancer research institute. Meanwhile in business he was growing from a peddler of vegetables from a rented wagon to the proprietor of a commission house and a chain of groceries.

But this is no mere success story in praise of industry and thrift. Indeed, the exaltation of the economic virtues is really no part of the author's purpose. He is painting a picture of the Jewish character and portraying the mental and social changes in a prospering immigrant Jew in an American environment. This sounds rather academic, and the novel is far from that. If one wanted to be even more odiously pedantic, one might say that it is a study of the sociological ecology of the immigrant Jew, but if that would repel readers I leave it unsaid, for the book deserves to attract readers. The author —himself a Jew, I judge—neither romanticizes the race nor turns state's evidence against it. He tells the best and the worst with equal frankness, not troubling to explain away the inconsistencies—between generosity and penuriousness, family solidarity and domestic jars, trickery in trade and honor in finance. The story of the successful immigrant has often been told before, in fiction and in autobiography, but it has never been told with more detachment from all purposes of propaganda and persuasion or more apparent fidelity to the realities.

W. E. G.

The Speaker and His Crowd

THE PYSCHOLOGY OF THE AUDIENCE. *By H. L. Hollingworth. American Book Company.*

AN AUDIENCE is any group of people, from two to a million, whom an individual desires to affect by the presentation of his wares, by speech or performance. The effects some which he must and all of which he may desire to produce are these: to catch attention, to hold it, to impress, to persuade, to stimulate action. Disclaiming any desire to duplicate the work of those who have written books or given courses of lectures on the art of successful public speaking, the author directs his attention to the phenomena of group psychology as they appear in the reaction of audiences to speakers and performers. He assembles, presents and interprets the results of psychological experiments that have been made in this field. He advertises no short-cut to success in winning and moving audiences, and peddles no psychological gold-bricks or nostrums. But though he writes like the sound scientist that he is, he gives also a vast amount of practical wisdom and specific suggestion in regard to the ad-

justment of the speaker to his audience. It may be remarked that he gives evidence of his competence by the skill with which he holds the attention of his reading audience, for there are few scientific books that have more allure without any cheap tricks whatever, and few that the preacher as public speaker can read with more profit.

CORRESPONDENCE

Jane Addams Memorial

EDITOR THE CHRISTIAN CENTURY:

SIR: The death of Jane Addams places a responsibility upon those who have appreciated her work in various fields to see that it is continued and increased. Especially is this true in the case of Hull house, which among her many interests was closest to her heart. The value of Hull house in American life as a pioneer among social settlements, and an example of the way in which association among members of different groups and races can be made serviceable to all, is unquestioned. To thousands of individuals of the neighborhood, through the schools of music, painting, ceramics, drama and dancing, as well as classes in more formal education, through social clubs, the gymnasium, the summer outings, Hull house has been a source of immediate relief from depressing conditions, and of encouragement and aid in fulfilling aspirations for the future. To thousands of residents for longer or shorter periods, Miss Addams' home has been an initiation into sympathetic and helpful relations with the less privileged. Moreover, Hull house has been a social laboratory where experiments have been conducted of benefit to the whole country. Hull house was a pioneer in juvenile research from which came the juvenile court, in the establishment of playgrounds, in the protection of aliens.

To continue the house in its spirit of present helpfulness and future progress, the trustees, upon the advice of many friends, have established the Jane Addams Memorial Fund. During her life, Miss Addams obtained from friends or gave from her own resources about $30,000 a year, one-third of the annual budget of the house. It is hoped that a sum can be raised, the income of which will replace Miss Addams' financial contribution to the work she founded and loved. The Jane Addams Memorial Fund is an opportunity for all who loved her to show their appreciation of what she meant to her city, her country and the world. Subscriptions may be made to Louise De Koven Bowen, Treasurer, 800 South Halsted St., Chicago.

Hull House, Chicago. ROBERT MORSS LOVETT.

Lutheran Ritualism Exaggerated

EDITOR THE CHRISTIAN CENTURY:

SIR: There are a few fallacies against which readers of the article by F. R. Webber on "Are Lutherans Going Ritualistic?" need to be warned and I am asking you for a bit of space to point them out.

In the first place, the writer of the article is not an altogether impartial observer. We who occupy executive positions in the Lutheran church are naturally interested in trends and in the scientific and spiritual observation of them. We know of certain present day liturgical developments which we share with others. We also know that the writer of the article in The Christian Century for June 26 represents a still somewhat negligible minority of Anglo-Catholic-Lutheran high churchmen.

In the second place, the writer of the article being what he is, naturally rejoices in and is perhaps given to a bit of exaggeration in attributing undue values to the illustrations cited. Since he mentions Rev. A. G. Marcell by name, a minister belonging to the synod of which I have the honor of being president, and speaks of his influence in a seminary of which I am a director, may I call your attention to the fact that Pastor Marcell has come to us from a Roman Catholic environment, a Lutheran seminary not our own, and is the pastor of a little congregation which is barely holding its own. The "St. Ambrose Society" of which he is the "provost" is a small group of clerical and lay members and the attempt by a few students at our seminary to wear cassocks has not been taken seriously by the student body as a whole.

In the third place, the statement that "the liturgical party deny emphatically that the movement is concerned with externals" is not in harmony with evidence in my office. It is this that causes us any concern we may feel about the movement. We are not averse to liturgical societies or to the sane development of a sound liturgical consciousness. We have read with interest a book in which you yourself, Mr. Editor, have advocated liturgical growth.

Those of us who are Lutheran executives welcome a liturgical development which is the child of the Spirit. We deplore trends which eventually give birth to "externals" which are the offspring of "the letter."

Philadelphia, Penna. E. P. PFATTEICHER.
President, Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States.

The Question Box

Ministers of the gospel commonly preach that the ills of life are sent from God to teach us patience and develop character. If all the trials and disappointments of life are sent to us by God, as the Bible and devotional literature teach, then to try to alter our circumstances or find and remove the causes of disease and other misfortunes would be to question the wisdom of God. This doctrine is exceedingly widespread. It was taught by Hannah Whitall Smith in her "Christian's Secret of a Happy Life," and by John Wesley in his sermons. Did not Jesus also teach it? He said, "It must needs be that offenses come," and "The cup that the Father giveth shall I not drink it?" Will you not discuss this perplexing problem? G. L., Los Angeles, California.

INTELLIGENT ministers of the gospel do not preach any such mistaken doctrine. It was an Old Testament belief, and was of course inherited to a large extent by the Jews and the Jewish Christians. The belief in second causes and the laws of cause and effect had little if any prevalence in early times. Whatever happened was due to the workings of providence, the will of the gods, or sheer fate. The widening of the area of scientific research and a more enlightened use of the Bible have corrected much of this false thinking. We know today that whatever troubles befall human life are due to personal mistakes or sins on the part of the sufferer, or to the mistakes or sins of others, or to natural catastrophes such as storms, earthquakes or other calamities which are related to causes beyond man's increasing control of cosmic forces. None of these are divine visitations, save as the violation of law meets the inevitable consequence which is inherent in the nature of things and is a part of the divine order. The troubles that befall humanity must be as much a grief to God as the misfortunes of a child are to a loving father. God cannot save people from the results of their mistakes, save by education and love.

Nor did Jesus imply such a doctrine by the words cited. In facing the world of his day he knew that he would be opposed and, in the immediate issue, defeated. But this was far from imputing responsibility to God, save as opening to him a sacrificial method of saving the world. The cup he had to drink was the result of no divine caprice, but was the means of achieving a holy and gracious redemption. Wherever in the New Testament there seems to be the implication of a necessitarian pattern of life, there is rather suggested a world order in which good is to be gained by the divine aid in spite of human error and sin.

No doubt some people find comfort in the reflection that all their troubles are carefully dispensed by God for their own good. That is too easy a reading of the facts of life, and a superficial interpretation of biblical teaching. It puts too heavy a burden upon the character and conduct of the Father. It might satisfy a Buddhist with his doctrine of Kharma, or a Muslim with his belief in the autocratic and irresponsible nature of Allah, but it could not meet the aspirations of a thoughtful and reverent Christian.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Girl Scouts in Notable Service

Day Camps Planned for Underprivileged Girls—Dr. Machen Scores—Co-operative Movement Grows

(Correspondence from New York)

NEW YORK, June 29.—The girl scout organization of the city has planned a most promising summer project for the benefit of the underprivileged girls of the congested areas. Three "Day camps" are to be opened in the city parks to take care of 600 children each day under thoroughly competent supervision. These youngsters from 8 to 16 years of age are to be recommended by our welfare and social agencies and transportation is to be provided both to and from the camps. Both the park department and the board of education have cooperated most heartily in the plans for this venture which will give most of the benefits of camp life without taking the children out of the city. Those who have lived in our congested sections know what a boon this will be to these girls in delivering them from heat, din and reckless drivers to say nothing of the moral hazards of the streets. The camps are to open July 9 and are to continue until Aug. 30 with 2,500 children partaking in this recreational program each week.

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Dr. Machen Scores

Dr. J. Gresham Machen, well-known militant fundamentalist, had a letter in the New York Times this week which will win him merit in liberal quarters. Archibald E. Stevenson, long known for his red baiting, especially in the days of the Lusk committee, is advocating loyalty oaths for teachers in private schools as well as public. Dr. Machen effectively replies to him and his words are well worth quoting: "Are teachers in private schools state officials like judges and legislators? If they are, then we have the totalitarian state with a vengeance, and free institutions, in principle are destroyed. . . . The really central danger to our country is the gradual obliteration of the distinction between the activities of the state and other activities of people. . . . These teacher-oath bills give an immense impetus to that tendency. The amazing thing is that these bills are advocated as though they were in the interests of the constitution of the United States. In reality, they are quite contrary to the whole spirit of the constitution."

* * *

Religious Support for Cooperative Movement

As we have previously noted, the consumers' cooperative movement is growing in this country. One of the latest statements of "Cooperative Distributors" from their office at 30 Irving place is that one-tenth of the membership of their group are ministers. Increasingly churches and settlement houses are affiliating with this movement. The commission on cooperatives of the Brooklyn church and mission federation is sponsoring the organization of consumer clubs.

* * *

Rev. William P. Merrill, Jr. Dies

Rev. William P. Merrill, jr., son of the pastor of the Brick Presbyterian church, Dr. William P. Merrill, died last week. This young man had only recently entered upon his ministry and just a few Sundays ago he had occupied his father's pulpit. He was a young man of rare gifts and attractive personality.

EDMUND B. CHAFFEE.

VERDICT FOR LIBEL AGAINST THE CHURCHMAN

(See Editorial on page 907)

A judgment of $10,200 damages ($10,000 punitive and $200 compensatory) in a suit for libel was awarded on June 18 against The Churchman and its editor, Rev. Guy Emery Shipler, in favor of Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors of America, Inc. The libel consisted in publishing on Nov. 14, 1931, a statement containing the following words: "Will H. Hays, Adolph Zukor, Gabriel Hess, Charles C. Pettijohn and numbers of other individuals and film-producers have been indicted in the Province of Ontario for conspiring to prevent competition in that portion of Canada. This is a criminal prosecution, the results of which can only be moral as the gentlemen are not likely to place themselves within reach of provincial prisons. . . . The state of Oklahoma has taken similar action on the same grounds."

The article adjudged libelous was rewritten for The Churchman from Harrison's Reports, an ordinarily reliable medium for motion picture news.

When the error was called to its editor's attention, The Churchman printed the following retraction:

"It appears that The Churchman was misled in following the assertion of the usually reliable Harrison's Reports on motion picture matters when it stated that Adolph Zukor, Will H. Hays, Gabriel Hess and Charles C. Pettijohn had been indicted in the Province of Ontario, Canada. Mr. Harrison now says they were not. A considerable number of producing and distributing corporations were indicted on a charge of conspiring with these gentlemen, who however, are not included in the proceedings."

The Churchman, leading Protestant Episcopal paper, founded in 1804, has been a leader in the campaign for decency on the screen.

The Supreme Court of New York county which gave the verdict, granted a 30-day stay of execution and 60 days in which to file an appeal.

Co-ops to Enter Political Field

Japan Societies Threaten Capitalistic Interests—Presbyterians Are Active—"Good Will" and the Maneuvers

(Correspondence from Japan)

TOKYO, June 7.—In a very enlightening article Dr. S. Washio, frequent contributor of the daily Japan Advertiser, reviews the remarkable development of the cooperative movement in this country since its inception under state patronage 40 years ago. Today there are five million family members of cooperative societies in Japan, largely though not exclusively rural. This represents more than half of the votes cast by suffrage right holders in any recent election, and by one way of calculation 70 per cent of the suffrage. At a general meeting of representatives of the cooperative societies just concluded a unanimous resolution was passed favoring departure from the traditional policy of serving only economic ends and "advocating political use of the mass power the societies possess." At the last session of the imperial diet, the cooperatives had 1,000 representatives in Tokyo lobbying for certain proposed rice and silk-cocoon control legislation, but even this was not enough to combat the power of the urban merchants and allied capitalistic interests. The cooperatives now therefore resolve to come openly into the political field, and none can prophesy what this may eventually mean in the social and economic life of this most bureaucratically capitalistic of nations.

* * *

Presbyterians in Fruitful Conference

With 400 in attendance from all parts of Japan the Presbyterians have just held a four-day retreat at Tozanso, the Y.M.C.A.'s lovely institute grounds at the base of Mt. Fuji. Though the conference was called primarily for spiritual inspiration and fulfilled all expectations in this respect, great interest was also displayed in the important thought and action problems of the moment in this country. One wing of the Presbyterian church here is conservative in theology, and Barthianism is enjoying great vogue. Another movement within the church looks toward a united Protestantism for all Japan; and still another toward closer union between the Presbyterian churches and some others in Japan, Korea and Manchuria, a sort of Pan-Asiaism of Christian forces. This was the largest gathering of Presbyterians ever assembled for such a conference and the response being far greater than was anticipated indicates a new sense of unity and of power within this the largest of Japan's Protestant communions.

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Good-Will Greetings—and Naval Maneuvers

Letters recently addressed by Christian and peace-loving groups in America to the

people of Japan have been accorded highly favorable reception here. The letter from Fellowship of Reconciliation leaders appeared as feature material in many of Tokyo's leading vernacular papers, and the communications of the Federal council of churches have also been widely noted. So too was the significant meeting of pacifist pastors in Dr. Fosdick's church, and the letter signed by 800 F.O.R. members from California also made "the front page." Even such an influential Buddhist daily as the "Chugai Nippon" (circulation 100,000) grasped the opportunity editorially to berate Japanese Buddhists, Shintoists and Christians for lack of courage to make similar criticisms of their own government in acting contrary to the tenets of their religious faith. On the other hand, the following sentence from an editorial in a usually liberal Japanese newspaper will tell American readers what the Japanese in general think about the naval maneuvers just concluded in the north Pacific: "Various circumstances testify to the aggressive nature of the American naval operations related to the orient." And no amount of "good-will" visits at Yokohama by flagships of the Pacific fleet, shore leave by our bluejackets, and honeyed speeches by gingerbread admirals can change this impression one whit.

* * *

And So Forth

The Christian forces of the empire are now paying high honor to Mr. and Mrs. G. S. Phelps who will soon retire and return to the United States after 33 years of missionary service with the Y.M.C.A. in this country. Mr. Phelps has for the past year been chairman of the Federation of Christian Missions in Japan.

The Futsu-Ei-Wa Catholic convent school in Tokyo—these syllables signifying French-English-Japanese inter-relationship—has been obliged to change its name to the "Shira-yuri" (White-Lily) school for girls, the authorities here objecting to the implications of Japan's last place in the word order of the name as it appeared before.

The departure of Dr. L. J. Shafer from the principalship of Ferris seminary in Yokohama, to become missions secretary of the Reformed Church in America, will be a severe loss to the missionary forces of Japan.

Announcement of the hoped for establishment of the Kagawa lectureship at Doshisha university, with funds solicited for this purpose in America, has been well received here; and the presence now of Dr. Jerome Davis, sponsor of the project, in this country is considered fortunate for the cause of Christian idealism in social and international relations.

There have been numerous instances recently of foreigners being arrested and detained by the police for taking pictures in Japan's fortified zones. This is, of course, injurious to the good relations of nations, but it is our conviction that if tourists will be careful to observe instructions and considerate of Japan's point of view (whether we agree with it or not; while here we are Japan's guests), they will find no more difficulty in moving about in the empire than do we missionaries and other residents who love the Japanese for what they are and what they may become, and in spite of their faults.

T. T. Brumbaugh.

Tennessee Has Unique College

Students at Madison Pay Own Way; Prepare for Community Service—States Revise Liquor Laws

(Correspondence from the New South)

Nashville, June 21.—Near the village of Madison in the environs of Nashville is a unique college. It was founded more than 30 years ago by Dr. E. A. Sutherand, who is still its president, and a group of kindred spirits who believed education meant something other than books and specialization. They began with a small piece of land which has now become a farm of nearly 1,000 acres. The student body has grown from a handful to 400 and the little junior college to an A-1 standardized college. It affords any youth who is willing to work a chance to get a full collegiate education and, in so doing, to learn to love the land, build a healthy mind in a strong body, develop an interest in the common good, and graduate with a desire to devote as much of life as possible to some form of concrete service to his fellowmen. His diploma means he has become proficient as a student and as a craftsman, able to work with both mind and hands, and his training is a practical guarantee that he will never look down upon labor nor be willing to live in lily-handed niceness through its exploitation.

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Equipment Entirely Student Built

The campus is now covered with buildings built of stucco and stone, all the work of construction done by the students under teacher guidance. Students do all the work from cutting logs or hewing out stone and making concrete blocks to installing plumbing, steam plant, electrical equipment, then build the furniture and even paint pictures and decorate walls. They till the soil, are creating one of the finest arboretums, cook and serve the food and run 27 industries through which the college is supported and the work program of education for the students is conducted. By working the year round they are able to make all expenses and by studying four quarters, while working, to complete the full standardized college course in four years. They have proved that work done in properly partitioned time not only does not interfere with carrying the course but can be made to pay for it. The institution has no debts, no endowment and makes no "drives" for money.

* * *

Community Service Centers Fostered

There is specialization here in the arts, crafts and sciences but no differentiation between education, character building and service. Graduates are encouraged to go into needy communities and join their specialties in a community center in which they teach ways to better living, administer medical and health service and help the neighbors "make two blades of grass grow where one grew before." A number of such centers have been founded in the Cumberlands and in the mission fields, one of the most promising in a Negro community. In all cases health instruction is combined with general education and more profitable work. The sanitarium at Madison is one of its best auxiliaries and the manufacturing of health foods one of its chief industries. It is now growing 27 varieties of soy beans, making a very tasty soy bread which is protein in content, and experimenting in many ways in food chemistry. No meat, liquor, tobacco or other narcotic is used in the school.

* * *

Enterprise Cooperatively Conducted

No fixed salaries are paid teachers but a good living is assured all through cooperative sharing. In fact, the whole undertaking is built on a cooperative basis and all education is directed toward equipping each student to make first a living by honest, constructive labor or mind or hand or both, and then to devote himself to some concrete service for the common good. Work, culture and Christian living go hand in hand. It is not communal; each earns his or her own way as an individual. The religious interest is deep and genuine but simple and never demonstrative or emotional. The faith of the founders is that of the Seventh Day Adventists, but the student may be of any faith and he will not be proselyted.

* * *

Southern Labor for New Deal

Most of the southern state labor conventions have been held within the last month. They quite uniformly endorsed the new deal, declared in favor of ratification of the child labor amendment and passage of the social security program, and pledged themselves to ardent organizing programs. In Virginia they repudiated both Senators Glass and Byrd.

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Many Colleges Gain In Equipment

The state teacher's college for Negroes in Tennessee, known as the A. & I. college, dedicated six fine new buildings preceding commencement. Fisk university closed a very successful year and voted to launch a $3,000,000 endowment campaign. LeMoyne college in Memphis received $150,000, half of it from the General Education board. Wiley college at Marshall, Texas, in like manner received $300,000. Wesleyan college at Macon, Georgia, historic school for white girls and alma mater of Madame Sun Yat-sen, opened an art exhibit to Negroes and students served as guides, showing their colored friends every courtesy. At Bethlehem center in Augusta, Ga., white and black youth recently joined in a dramatic presentation of a "Pageant of Peace."

* * *

Celebrate Two Years of TVA

Eastern Tennessee celebrated the second anniversary of the signing of the act creating the TVA in Knoxville. The Muscle Shoals area also celebrated. The transmission line from Wilson dam to the Pickwick project is completed and surveys are being made for the purpose of furnishing power to eight western Tennessee municipal plants, with Memphis in the plans for the future.

Alva W. Taylor.

XUM

Croats Revolt Against Serbs

Recent Elections in Yugoslavia and Czechoslovakia Show Minorities in Rising Resentment Against Rulers

(Correspondence from Central Europe)

VIENNA, June 10.—During recent months the Croatian people, one of the three chief racial groups in Yugoslavia, have dramatically demonstrated the inability of a dictatorship permanently to override the will of a nation. With surprising boldness and almost complete unanimity the Croatians have defied the dictatorial regime at Belgrade.

They are about 4,000,000 in number and for decades formed part of the Austro-Hungarian empire. They enjoyed a degree of local self-government, but were placed in a position inferior to that of both the Hungarians and the Austrians, so when the kingdom of the Hapsburgs collapsed in 1918 the Croatians were glad to free themselves and enter a new state, known as the kingdom of the south slavs. Other racial groups making up this new power were Slovenes, Montenegrans, Macedonians, Moslems and Serbs, of which the most numerous, best organized and most aggressive were the Serbs.

* * *

Promises to Croats Unfulfilled

The Croatians did not enter this new kingdom unconditionally but very definitely specified that they should enjoy equal rights with the Serbs and be given much local autonomy. They wanted the new country to be a sort of "United States of the South Slavs."

However, this plan was not realized. Instead, the Serbs immediately gained the ascendancy and from the beginning maintained a hegemony over the other racial groups and especially over the Croatians. The king was a Serb, the army was conducted by Serbs, all diplomats were Serbs, the courts, the schools and the civil service were in the hand of Serbs. The Croatians came to look upon Yugoslavia as nothing less than a greater Serbia and began to sigh for "the good old times" when they were under the Hapsburgs. Their detestation of Serbian domination took precedence over every other national emotion and came passionately to occupy the attention of all Croatians. The people were seized by a liberating fury.

* * *

The Conspiracy Which Killed Alexander

This strife threatened to disrupt the kingdom and in order to force Croatian allegiance, King Alexander imposed a dictatorship. That was six years ago, and after that the king and his press agents did not cease to assure the world and his people that the Croatian problem was solved.

But what was actually the case? The Croatians formed a conspiratory organization and killed Alexander. Then a new government was formed and elections were held. In them, at least 90 per cent of the Croatians voted against the coercive Serbian regime. Because of a grotesque election law only 40 Croatian deputies, in spite of this overwhelming election victory, secured seats in parliament. They gathered, decided unanimously not to attend parliament, and signed sharp resolutions against the present dictatorship. The fact is, the Croatians, contrary to all laws, are preparing to open a parliament of their own.

* * *

Croatians Again In Revolt

No violence or repression has prevented this people from forming a public opinion and from bringing it to expression. The natural will has proved stronger than the natural will has proved stronger than army, police, prisons and drastic absolutism.

The Croatians had no press, whatsoever. They could not publish so much as a leaflet any place. They could hold no public meetings. They could maintain no national or political organization. They could not sing national or patriotic folk songs. Their flag was taboo. Their real leaders were killed, imprisoned or exiled. The regime, by means of honors, position and money, enticed false leaders into its service who declared the Croatians were with the regime.

Yet, in spite of all these restrictions, this repression and intimidation, the simple Croatian villagers and workers, artisans and clerks, flocked to the polls and at open voting declared themselves emphatically against the dictatorship. And a similar thing has happened in Czechoslovakia.

* * *

Minorities Also Vote Against Czech Government

Generally speaking, the Czechoslovak government, centering in Prague, was both just and democratic. However, it was characterized by centralization and enabled the Czechs to dominate the country as the Serbs did in Yugoslavia. Three racial groups resented this: the Germans, the Slovaks and the Russians. The Germans won a striking victory. They united, to a large extent, in a nationalistic German party under Henlein and voted against Czech hegemony. There is no other way to interpret the German ballots there. Likewise, two others won. Czech autonomistic parties won a large number of new votes. They were the Slovaks and Russians who protested against too much centralization at Prague. In the provinces, inhabited predominantly by non-Czechs, the parties advocating local autonomy won very decisive victories.

When the very striking results of the Saar plebiscite in January and of the Yugoslav and Czechoslovak elections held in May are carefully studied they show, first, that in spite of all propaganda and of all attacks on democracy and self-government a popular will does exist which nothing can suppress or permanently falsify. Second, they show that nationalism is coming to be the dominant force in Europe. The Croats, the Germans, and the Slovaks asserted their nationalistic feelings. The Hungarians have been giving expression to nationalistic ideals with ever increasing force for 17 years. Now the Austrians will do likewise in a slow but irresistible trend toward Germany, which nothing can frustrate.

R. H. MARKHAM.

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Aberdeen Scholar Plans to Retire

George Adam Smith to Leave University in Fall—The Inquiry on Armament —Lord George's Manifesto

(Correspondence from England)

LONDON, June 18.—Sir George Adam Smith, principal of Aberdeen university, is to retire in October. He is now in his 79th year, but my memory of him goes back to the days of his glorious youth. I can remember his sermons in Mansfield chapel on Hosea and Amos, afterwards printed in his great commentaries. In his works on the Hebrew prophets he gave to our generation of students an inspiration and a method for which we have always been grateful. To this day the student who is not a specialist can find in the two volumes on Isaiah and the others on the Twelve Prophets the best possible introduction to the prophets. He used to visit my old college for long periods and we came to know him well as we listened to his prophetic voice. In later years he published his "Historical Geography of the Holy Land." This is not only an invaluable commentary on the Bible, but is also so accurate and masterly a work that the British army used it as a textbook during the Palestine campaign. For many years he has been principal of Aberdeen and an able administrator; but there are many to whom he will always be the young and eager preacher who made the prophets of Israel our contemporaries.

* * *

British Inquiry on Private Manufacture of Arms

The royal commission on arms held a long session on June 19 and 20. The chief witness on the first day was Dr. Addison who was Mr. Lloyd George's right-hand man at the ministry of munitions in 1916-1917. He brought a serious indictment of the private armament companies on the ground of their inefficiency and costliness during the war. He gave chapter and verse to his charges. One great firm had promised a million shells by May 29, 1915; it actually delivered 300,000. To deal with the heavy castings a special department had to be constituted. Mr. Addison was cross-examined by members of the commission, but he stood his ground. The private factories "let the state down." Mr. Fenner Brockway presented the case from the standpoint of the independent labor party. He drew attention to the evidence brought before the American inquiry. He quoted particularly the case in which Du Pont replied to Paraguay: "Cannot quote owing to embargo. I.C.I. London will quote direct to you." He made specific charges against British armament firms and made suggestions, among them that it should be illegal for British citizens to hold shares in armament firms and the export from Britain of material for war purposes should be absolutely forbidden.

Mr. Walton Newbold, who advocated the construction of armament factories by the government "in every Pennine dale, in every Scottish glen and in every Welsh valley—at once" is described as a member of the Society of Friends, but it would be entirely misleading to take him as a representative of that society. He was a birthright member and I believe, after some years away from the society, he has now returned to it. But he obviously speaks only for himself. A society which does not believe in the institution of war can scarcely have plans for the making of armaments. The same witness said the widespread opposition to the private manufacture of armaments derived from communist sources. Sir Philip Gibbs pointed out that there was a considerable amount of uneasiness in the mind of such men as Lord Cecil—hardly to be classed as communist.

The charge made by the communist witness, Mr. Pollitt, that the chairman of the commission held shares in "Imperial Chemicals" was answered: Sir Eldon Bankes in his capacity as a trustee had held some shares, but that trust expires in 1934, and the shares passed out of his name months before he was invited to join the commission.

* * *

"Peace and Reconstruction" and "A Council of Action"

The manifesto issued by Mr. Lloyd George and a large number of eminent men and women very largely drawn from the Free churches, dealt with two main lines of action. It called for a much more courageous handling of the issues raised by the race in armaments and also for action on the lines of Mr. Lloyd George's new deal. It has been received tentatively for the most part. There is certainly no readiness on the part of the Free churches to act as a united political force, as they did in 1902. But the signers of the manifesto disclaim all such intentions. Some well-known Free churchmen have dissociated themselves from the manifesto. Some are pledged to the national government and are afraid that the manifesto will mean in effect an attack on it; and others are in the labor party and do not want their attack on the government to be reduced in its power. Many critics express themselves as ready to look upon the manifesto in part as full of admirable sentiments common to all men of good will, and in part as an extension of Mr. Lloyd George. There is to be a convention of those who sympathize with the main purpose of the manifesto. After that is held in the beginning of July we shall know more. It is clear in this country, though it may not be elsewhere, that eminent Free churchmen do not and cannot commit their churches to action by signing a manifesto or attending a council of action.

* * *

And So Forth

In the import returns for May there is an increase of £4,688,481 upon those of April and exports show an increase of £2,197,258. There is an increase of nearly two millions upon the exports of last May.

For the first time in the history of the British empire a society of national proportions has elected a black man to be its president. Dr. Harold A. Moody, a native of Jamaica, has been for years a doctor most highly esteemed in South London, and an untiring worker in his church and in the London Missionary society; he is the founder of the League of Colored Peoples. Now he has been elected president of the British Christian Endeavor union.

The rumor which has been circulated in Italy, that Colonel Lawrence is not dead, simply shows that when a nation is in a state of excitement its inhabitants will believe anything. Nothing could be more incredible to any sober mind than such a rumor.

Parliament has begun the last stage of what may prove its last session. The India bill has still to pass the house of lords.

As I write, the agreement is announced between Germany and England upon the proportion of their navies one to another.

The weekend was shadowed by a terrible railway smash near Welwyn. The worst since 1928.

EDWARD SHILLITO.

Name 40 Best Religious Books

American Library Association Lists Important Volumes of the Past Year

Forty religious books, chosen by a committee of librarians as the most important books for library purposes in the field of religion, are announced by the American Library association. The list was prepared by a committee including the following librarians: J. F. Lyons of the Presbyterian seminary; F. G. Lewis of Crozier; H. W. Hering of the Missionary Research library, New York city; Mary E. Downey, director Chautauqua school for librarians, and J. T. Carlyon of Iliff seminary. The needs of the average public library and the interests of the general reader were considered, rather than those of the technical scholar.

The list includes: Andrews' "Sadhu Sundar Singh"; Archer's "Faiths Men Live By"; Bennett's "Social Salvation"; Bergson's "Two Sources of Morality and Religion"; Brightman's "Personality and Religion"; Brown-Serman's "What Did Jesus Think?"; Brown's "The Church, Catholic and Protestant"; Buck's "Christianity Tested"; Buttrick's "Christian Faith and Modern Doubt"; Case's "Makers of Christianity"; Clinchy's "All in the Name of God"; Dibelius' "From Tradition to Gospel"; Douglass' "Church Unity Movements"; Fleg's "Jesus"; Fleming's "Ethical Issues Confronting World Christians"; Garrison's "Intolerance"; Fosdick's "Secret of Victorious Living"; Goodspeed's "Story of the New Testament"; Jefferson's "Like a Trumpet"; Johnson's "The Church and Society"; Jones's "Christ's Alternative to Communism";

Lewis's "A Christian Manifesto"; McGiffert's "Christianity as History and Faith"; Mackay's "That Other America"; Mathews' "Christianity and Social Process"; Meland's "Modern Man's Worship"; Morton's "In the Steps of the Master"; Page's "Living Triumphantly"; Peck's "Christianity and the Modern Chaos"; Roberts' "That Strange Man Upon His Cross"; Saunders' "Ideals of East and West"; Scott's "New Testament Idea of Revelation"; Simpson's "Garment of the Living God"; Torrey's "The Four Gospels"; Van Kirk's "Religion Renounces War"; Wallace's "Statesmanship and Religion"; Wallis' "God and the Social Process"; Weston and Harlow's "Social and Religious Problems of Young People"; Wicks's "The Reason for Living"; Williams' "The Catholic Church in Action."

Mexico Welcomes Rotary Leaders

International Meet Cements Friendship —The Latest Revolution—General Calles' Statement—A New Cabinet

(Correspondence from Mexico)

MEXICO CITY, June 21.—The International Rotary convention just closing in this city bids fair to mark another step forward in U. S.-Mexico relations. Out of about 5,500 persons registered, nearly 4,000 are from the United States, representing the largest invasion of this capital from the north since it was entered by General Scott in 1847, and likely doing much to heal the wounds that linger from the great injustice of that war. The genuine welcome and courtesy shown on all sides has given the conventionists a warm appreciation of the Mexican people, while the presence of so large a group transcending religious, political and national differences, and united in the ideal of service and international understanding cannot but have a wholesome influence over that part of Mexico which is still plagued by partisan intolerance.

* * *

Religious Leaders Greet Rotarians

The day before their convention the Rotarians who had arrived early were greeted by a large Catholic parade, presenting by means of placards and addresses in English the cause of their oppressed church. Although without official permit, the demonstration was not molested by the authorities.

A later conference between Protestant missionaries and Rotarian Protestant ministers and other visitors interested in the religious problems of the country brought out the fact that Mexican Protestantism, while hampered in many of its activities by recent legislation in some of the states, is showing increased vitality and giving birth to a deeper spiritual movement than has been known in many years.

* * *

General Calles' Retirement

While the Rotarians were arriving, Mexico was in the midst of what seems at present to be a real political revolution. But the changes took place so quietly that many of the visitors did not realize that anything unusual was going on. The most prominent aspect of this revolution is the retirement of General Calles from the position of national dictator, which he has practically occupied for the past eleven years. The background of the event has been an unprecedented number of strikes during the past six months—12,000 of them according to official figures—plus general confusion in the government due to different personal allegiances. President Cardenas in his campaign speeches had emphasized his interest in improving the standard of living of the laborers, affirming the right to strike as a proper weapon. The ensuing strikes however have not necessarily been justified by conditions in the industries affected, many of them being engineered by a racketeer type of labor leader interested more in personal gain than in advantages to be gained by the strikers. Prominent among them has been the telephone strike, carried on despite the fact that the company affected has been unusually generous in its treatment of employes.

* * *

Partisanship Is Condemned

When the general situation had become very difficult, General Calles made a public statement, condemning selfishness and partisanship in government circles, and the injustice and wastefulness of many of the strikes. Many hailed this speech as a step toward more sanity and responsibility in government policies. Others however saw in it the natural working out of the general's method of retaining political power —which apparently is to encourage radical movements and divisive politics until the state of things becomes intolerable; and then to step out upon the scene, condemn the tendencies and become once more the savior of the country. It was rather expected that, as in the case of Ortiz Rubio, the president would have to resign and be supplanted by someone more in accord with Calles. However Cardenas came back with a vigorous reply defending the sincerity of his efforts on behalf of the proletariat, although recognizing abuses over which he had had no control. This was greeted by a storm of protests of loyalty on the part of political, labor, military and student groups from all over the country. The president then asked the members of the cabinet (most of whom had been named by Calles) to resign, so that he might have a free hand to appoint a new government.

General Calles made another statement declaring that his speech had been misinterpreted, that he had no intention of intervening in the government, and that he would prove this by retiring definitely from political life. Two days later he flew from Mexico City to his ranch in Sinaloa in the northwestern part of the country. Opinion is divided as to whether he is permanently out of the government or whether he intends to prepare for a comeback later on.

* * *

New Cabinet Widely Approved

In the meantime a new cabinet has been formed which has met with widespread popular approval. Whether the new government moves to the right or the left, it will at least have the virtue of being more consistent and responsible than its predecessor. The president's agrarian policies will likely be pushed forward, but a more moderate handling of the religious situation is anticipated. Quite significant has been the replacing of Garrido Canabal, minister of agriculture, the most rabid of the antichurch leaders, by General Cedillo, who as governor of San Luis Potosi was outstanding in his tolerance in religious matters. After the resignation of the cabinet, Canabal was not slow in leaving the capital, to be followed by his red shirts.

The state of Colima is reported already to have permitted the return of its exiled priests, while several other states where churches have been closed are expected soon to allow them to reopen for services.

* * *

Armament Plants Turn Out Plows

Four weeks ago President Cardenas ordered that, in view of the fact that the country was at peace, the government's armament plant should be used for the manufacture of plows and other agricultural implements. The secretary of war followed shortly with the announcement that for the same reason the soldiers would give their services for the construction of roads, schools and other works of social utility.

CLARENCE A. NEFF.

Five-Year Improvement Plan For Jerusalem

A program of beautification designed to make the Holy City as attractive as in the days of the ancient kings is announced. The municipality of Jerusalem has obtained a half-million dollar loan to aid in launching a five-year plan of civic improvements. The funds are to be used in providing a park system and for the improvement of sanitary conditions in the city.

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THOMAS CURTIS CLARK
Editor

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Youth Today Not Radical!

Indiana University Speaker Sees Utopia Building Overdone—United Brethren for Progress—Catholic Charities

(Correspondence from Indianapolis)

INDIANAPOLIS, June 29.—If commencement addresses and baccalaureate sermons are any indication of the American temper, there is little need for the anxious concern which many harbor about the evolution of our people into some form of social collectivism. On every side one heard warnings this year about trading political freedom for economic freedom. Dr. M. H. Lichliter, of Columbus, O., speaking at Indiana university, urged "the educated man to serve as critic and not merely as builder," and said that "this business of creating utopias has been overdone. The student's place is not in a picket line or a mass meeting. The college should be a laboratory and a social critique, and the scholar should be found at the council table. We are suffering from an epidemic of panaceas." Other speakers faced youth realistically, with none of the older slogans that once charmed the graduate going out "to face the world!"

* * *

What Does Youth Today Stand For?

But what does a student think? Here are some ideas expressed by a recent senior graduate from one of our Indiana colleges. He says youth is all for the new deal—up to a certain point. Youth believes in minimum wages, maximum hours, abolition of child labor and social security for the underprivileged. Youth does not like the leftist tendencies of the new deal, but faces life realistically, hardly expecting more than a $15 a week job—at first. Youth is not radical or communistic! Present-day youth will be quite conservative by the time the age of 30 is reached. But our young people are done with war, except as a defensive measure. They are ready for right political leadership bent on political housecleaning. Honor students in college will forge ahead in life. Youth will stick by capitalism, but sees it in need of revision. (As for the girls, they are preparing themselves for careers and not marriage.) Such youth attitudes, coupled with our expansiveness, our general mobility and adaptability, our aggressiveness, our lack of racial or cultural unity, are sufficient safeguard against any European type of fascism or communism!

* * *

United Brethren Face Forward

The annual conference of the Church of the Brethren, held at Winona Lake this month, went on record on the question of peace in a thoroughgoing manner. These resolutions will be discussed in the entire brotherhood during the coming year. They read in part as follows: As a people we have opposed war. We hate war because we love peace. We believe war is a sin. It is wrong for Christians to engage in it. War is not inevitable. Armaments, like private weapons, do not bring security, but intensify the conflict. War is a far greater calamity to victor and vanquished alike than all the hazards incidental to the renunciation of war and the settlement of disputes by peaceful means. War is futile, leaving more problems than it settles. The fruit of war is not democracy. We are committed to a program of peace education, to the development of necessary international institutions to settle disputes, to the promotion of better relations and honesty and a spirit of public service to the government. We are committed to opposition to such interest as promote war, such as munition-makers and militarization forces.

* * *

Catholic Charities Banquet

About 500 persons attended the Catholic charities banquet the other night. The principal address was delivered by the bishop of St. Joseph, Mo., Rev. Charles H. LeBlond. The bishop said that increased wealth does not dispel poverty unless it is distributed properly. He stated that 16 million Americans have been living on $16 a month, and that no family can so do without leaving scars. There is enough wealth for all, wealth to support double our population. Restricted production never solved the problem of want. Never before has there been a greater need for scientific charity. Bishop Joseph Ritter of our city presided.

* * *

And So Forth

A campaign to "end poverty in Indiana" was launched by the socialist party in Marion county. The party expressed approval of the Wisconsin bill to grant a state-operated corporation the right of eminent domain to take over factories, mines, farms, water power, etc. The socialists here will not align themselves with any third party. But socialists are weak in this state.

The Indiana synod of the Presbyterian church, meeting at Winona Lake, endorsed parts of the NRA, urged that R.O.T.C. in state universities be placed on a voluntary basis, and demanded local option in the state liquor laws. It also expressed alarm at the purpose of a few Americans to maneuver the United States into war and commended the state legislature for the defeat of betting bills.

Indiana, too, can point to a church which has undertaken and successfully completed a building project during these years. Bethel Evangelical church, Freelandville, Ind., under the leadership of Rev. D. Bierbaum, has just completed the erection of a parsonage and a church valued at about $80,000.

Rev. I. J. Cahill, of the United missionary society of the Disciples church, has sailed for Puerto Rico where he will visit and consult with some of the Disciple churches and leaders.

De Pauw has been paying special honor to Dr. Henry B. Longden, retiring vice-president. Dr. Longden is perhaps the oldest college teacher in the country in point of service with one institution. He has been on the De Pauw faculty since he was awarded his A. B. in 1881. He knew personally fourteen of De Pauw's presidents. Many notables were on the program, including Bishop McConnell, Bishop Blake, Divid Lilienthal and Dr. Oxnam.

E. G. HOMRIGHAUSEN.

Chicago Host to Many Conferences

Summer Religious Activities Notable—Des Plaines Camp Meeting—Pastors' Institutes Plan Unusual Programs

(Correspondence from Chicago)

CHICAGO, July 1.—Time was when summer meant an almost complete letup of activities in city churches, with the exception of the Sunday morning service and a minimum church school program. Now a great wealth of activities, appropriate to the season, take the place of those activities discontinued for the summer months. It is a time for training, for conferences, for programs which combine outdoor recreation, intellectual stimulation and spiritual uplift. Chicago and vicinity has its full share of such programs.

* * *

Denominational Conferences

Among these camps and conferences are to be numbered the historic Des Plaines camp meeting of the Methodist church, which represents an old-time revivalistic camp meeting made over into a modern project in religious education; the Episcopal annual summer conference of church workers at Kemper hall, Kenosha, Wis.; the Baptist youth summer assembly and boys' and girls' camps at Lake Geneva; the Congregational summer camp on the eastern shore of Lake Michigan; and no doubt many others that I have not happened to learn about.

The Des Plaines camp meeting history runs back to civil war days. Plenty of preaching by eminent Methodist ministers has been arranged for this year's program but, in addition to sermons, there will be a wide variety of educational, religious, musical and social events conducted by many different church organizations. The Episcopalians, now in session and continuing until July 5, have a rich program. Bishop George Craig Stewart is lecturing on preaching; Rev. Harold Holt, of Grace church, Oak Park, is discussing the subject "Fascism and Communism and Their Relation to Christianity." Rev. Alfred Newberry, of the Church of the Atonement, deals with pastoral psychology; while others discuss the church school, the church's educational program, women's work, and other subjects. Strong faculties have been gathered by the other denominations and attractive programs are announced. The boys' and girls' camps represent a new venture for the Baptists.

* * *

Three Bible Conferences

Various fundamentalist groups, also, will utilize the opportunity of summer camps for Bible conferences and revival meetings. At Cedar Lake, Ind., the Moody group will foregather, with W. W. Ayer, of Hamilton, Canada; Dr. Will H. Houghton, president of Moody Bible institute, and Dr. W. L. Pettingill, of Philadelphia, as speakers. The Winona Lake Bible conference, under the direction of Dr. W. E. Biederwolf, will open its 41st season Aug. 14. Among the many speakers announced

are Dr. Robert E. Speer, Bishop E. L. Waldorf, Dr. Mark A. Matthews, Dr. James M. Gray and Dr. Will H. Houghton. The first Bible conference of the summer was held at Glen Ellyn, beginning June 24, under the auspices of the Illinois Christian Fundamentals ministers' association.

* * *

Church Federation Secretaries Confer

Beginning today and continuing until July 6, executive secretaries of city church federations throughout America and secretaries of state councils of religious education will conduct a joint conference at Lake Geneva, Wis. The main business of the conference, according to Mr. Walter R. Mee, secretary of the Chicago church federation and president of the Association of federation secretaries, will be the development of closer relationship and greater cooperation between church federations and councils of religious education, which will culminate, it is hoped, in more active cooperation between the Federal council and the International council of religious education.

* * *

Pastors' Institutes

July 29-Aug. 4 is to be the big week for pastors' institutes. In that week Presbyterian theological seminary will hold its summer pastors' conference on its north-side campus; Garrett biblical institute will conduct a conference at Evanston; and the Divinity School of the University of Chicago, the Chicago theological seminary, and the Disciples divinity house, will hold its joint institute on the campus of the university. Five or six hundred pastors, from all parts of the country, will probably be in attendance at these gatherings. All of them propose to engage their summer visitors in serious study, with which will be combined conducted observation tours of various Chicago neighborhoods and institutions and evening lectures. The south side Institute will draw heavily upon the resources of the university for its evening programs, presenting such lecturers as Prof. Arthur H. Compton and Prof. Paul H. Douglas, and demonstrating some of the new techniques in visual education developed at the university by the use of talking motion pictures. The program will open with a service of worship in the university chapel, at which Prof. H. N. Wieman will preach and the university choir will sing several chorales of Johann Sebastian Bach in commemoration of the great composer's 250th anniversary.

* * *

And So Forth

An all-day meeting of the executive committee of the Federal council was held at the North Shore hotel, Evanston, Friday, June 28. Dr. Ivan Lee Holt, of St. Louis, president of the council, who has just returned from a tour of the orient, spoke at the dinner with which the meeting closed.

About 700 ministers and laymen of the Swedish Evangelical Mission Covenant of America gathered at North Park college for the week-long golden jubilee celebration of that body, on Sunday, June 23. Several thousand visitors were present at the various gatherings open to the public, including a festival of sacred music in Medinah Temple.

The Central Conference of American Rabbis brought together about 200 leading liberal Jewish rabbis from the United States and Canada for its 46th annual session held in the Congress hotel last week. The matter of chief concern was a revaluation of Reform Judaism in view of the extensive changes in scientific, political, economic, social and religious thought in America since the "Pittsburgh platform" was adopted in 1885, as the norm of Reform Jewish beliefs and attitude.

CHARLES T. HOLMAN.

Larger Denominations Gain, Smaller Lose, in Membership

An article published in the July issue of the Christian Herald, by Dr. George L. Kieffer, Lutheran statistician, indicates that in 1934 there were 207 religious bodies in the United States, with a total adult membership of 62,035,688. Analyzed, the figures reveal that 50 of the larger religious bodies, none having less than 50,000 members, had 60,630,990 of these members. This leaves 157 religious organizations, all having less than 50,000 members, with only 1,404,698 adherents. In 1934 the gains in the 50 larger bodies were 1,248,165 members, while the 157 lesser groups record an actual loss of 25,101 in membership. Stated in percentages, there are 97.74 per cent of the total religious population of the country in the 50 larger organizations, leaving but 2.26 per cent in those of smaller size.

Methodists Elect New Leader of Men's Work

The Methodist board of education, in cooperation with the commission on men's work, has appointed Rev. J. Russell Throckmorton, of First church, Liberal, Kan., as leader of men's work, to succeed Rev. Bert E. Smith, now superintendent of the Minneapolis district. Mr. Smith was for 16 years executive secretary of the Methodist brotherhood and men's work.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Alibi Ike

(Joe E. Brown) (Warner) Hilarious baseball picture with garrulous hero, a small-town pitcher, saving day for national league club. Impossible feats on diamond, rollicking absurdities in dialogue and action, and a comical romance, make a thoroughly laughable combination.

For A: Very good of kind. For Y: Excellent. For C: Excellent.

Chinatown Squad

(Lyle Talbot, Valerie Hobson) (Univ) Artificial murder-mystery with crowded Chinatown background, solved by hero busdriver, police being made very dumb as usual. Customary romance included, but plot is too involved, vague and confused to be very effective.

For A: Feeble. For Y: Poor. For C: No.

Cowboy Millionaire

(George O'Brien) (Fox) Clumsy and thoroughly unconvincing mixture of society comedy and western melodrama. Elementary hero, vainly prospecting for gold, meets proud English society girl, falls, follows her to England, wins her, and gold is found on his claim supposedly worthless.

For A: Crude. For Y: Poor. For C: Hardly.

Evensong

(Evelyn Laye) (British-Gaumont) Wistful, poignant story of Irish girl with great voice, giving up love for operatic career, learning her mistake only in twilight of life. Cast not perfect and lovely music deserves better sound reproduction, but picture has much charm.

For A: Unusual. For Y: Mature. For C: Beyond them.

Murder in the Fleet

(R. Taylor, Jean Parker) (MGM) Hilarious farce-comedy and murder-mystery, laid on a battleship, with sailor wisecracking, low comedy, slapstick, cheap romance, much excitement, and no "detectives." Ship's officers solve their own mystery. Avoids gruesomeness.

For A: Fair of kind. For Y: Good of kind. For C: Perhaps.

Nitwits, The

(Wheeler and Woolsey) (RKO) Incoherent hodge-podge of usual Wheeler and Woolsey dialogue and antics in murder-mystery-farce of crazy situations and absurd action. Heroes blunder upon solution in rowdy, slapstick finish that may be overexciting for children.

Fof A: Depends on taste. For Y: Probably amusing. For C: Doubtful.

Times Square Lady

(Virginia Bruce, R. Taylor) (MGM) Inheriting father's sporting enterprises, heroine finds herself surrounded by crooks and double-crossers who composed his personnel. Hash melodrama of little intelligence and much hokum. As final solution she marries chief crook.

For A: Trash. For Y: Better not. For C: No.

Unknown Woman

(Richard Cromwell, Marian Marsh) (Columb) Elementary stuff about youthful lawyer-hero who becomes innocently involved with bond thieves, and heroine, posing as crook but actually a secret service agent. Mild suspense before guilty are caught and bonds recovered.

For A: Hardly. For Y: Perhaps. For C: No.

Best Recent Films for Family:

David Copperfield
The Little Colonel
Chasing Yesterday
Dinky
Doubting Thomas
Laddie

Films of Special Interest for Adults:

The Scoundrel
Richelieu
Black Fury
Les Miserables
Little Friend
Becky Sharp

BOOKS RECEIVED

Cornish of Scotland Yard, His Reminiscences and Cases, by G. W. Cornish. Macmillan, $2.00.

The New America, the New World, by H. G. Wells. Macmillan, $1.00.

An Outline of the New Testament, by Frank E. Wilson. Morehouse, 25 cents.

Blue Prints of the New Social Order, the Planned Commonwealth, by M. Alva Zook. Author, Glen Ellyn, Ill., 50 cents.

All That Glitters, by Anne Gardner. John H. Hopkins & Son, $2.00.

I Was Hitler's Prisoner, a Diary, by Stefan Lorant. Putnam, $2.75.

Back to Work, the Story of PWA, by Harold L. Ickes. Macmillan, $2.50.

"Halt!" Cry the Dead, a Pictorial Primer on War, edited by Frederick A. Barber. Association Press, $1.50.

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